FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCB
15,171

Division F

Digitized by the Internet Archive
in 2013

http://archive.org/details/comm00chur

LIBRARY PRINCETON
DEC 30 1936
THEOLOGICAL SEMINARY

1610?
(Pss 12)

England, Church of. Book of Common Prayer.

March hath xxxj. dayes.

Sun riseth / falleth		houre 8.mi.34 / 4.mi.26		Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
Psalmes.							
xxx	d	Kalend.	Dauid.	Deut.xvi.	Luk.xii.	Deut.xvii	Eph.vi.
i	e	vi. No.	Cedde.	xviii	xiii	xix	Phili.i.
ii	f	v. No.		xx	xiiii	xxi	ii
iii	g	iiii. No.		xxii	xv	xxiiii	iii
iiii	A	iii No.		xxv	xvi	xxvi	iiii
v	b	Prid. No.		xxvii	xvii	xxviii	Colos.i.
vi	c	Nonas.	Perpetue.	xxix	xviii	xxx	ii
vii	d	viii Id.		xxxi	xix	xxxii	iii
viii	e	vii Id.		xxxiii	xx	xxxiiii	iiii
ix	f	vi Id.		Josu.i.	xxi	Josu.ii.	i.Thes.i.
x	g	v Id.	Equinoct.	iii	xxii	iiii	ii
xi	A	iiii Id.	Gregory.	v	xxiii	vi	iii
xii	b	iii Id.	Sol in Arie	vii	xxiiii	viii	iiii
xiii	c	Prid. Id.		ix	John i.	x	v
xiiii	d	Idus.		xxiii	ii	xxiiii	ii.Thes.i.
xv	e	xvii kl.	Aprilis.	Judg.i.	iii	Judg.ii.	ii
xvi	f	xvi kl.		iii	iiii	iiii	iii
xvii	g	xv kl.	Edward.	v	v	vi	i.Tim.i.
xviii	A	xiiii kl.		vii	vi	viii	ii.iii
xix	b	xiii kl.		ix	vii	x	iiii
xx	c	xii kl.	Benedict.	xi	viii	xii	v
xxi	d	xi kl.		xiii	ix	xiiii	vi
xxii	e	x kl.		xv	x	xvi	ii.Tim.i.
xxiii	f	ix kl.		xvii	xi	xviii	ii
xxiiii	g	viii kl.	In.R.Ia. fast	Ecclu.ii.	xii	Eccl.iii	iii
xxv	A	vii kl.	An. of Mar.	Judg.xix.	xiii	Judg.xx.	iiii
xxvi	b	vi kl.		xxi	xiiii	Ruth.i.	Titus.i.
xxvii	c	v kl.		Ruth.ii.	xv	iii	ii.iii.
xxviii	d	iiii kl.		iiii	xvi	i.Sam.i.	Phile.i.
xxix	e	iii kl.		i.Sam.ii.	xvii	iii	Hebr.i.
xxx	f	Prid. kl.		iiii	xviii	v	ii.

April hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.15 / 6.mi.45 }

Psalmes.					Morning prayer. i.Lesson.	Morning prayer. ii.Lesson.	Euening prayer, i.Lesson.	Euening prayer, ii.Lesson.
i	g	Kalend.			i.Kin.vi.	Iohn xix.	i.Kin.viii	Heb.iii.
ii	A	iiii No.			viii	xx	ix	iiii
iii	b	iii No.	Richard.		x	xxi	xi	v
iiii	c	Prid.No.	Ambrozol.		xii	Acts.i.	xiii	vi
v	d	Nonas.			xiiii	ii	xv	vii
vi	e	viii Id.			xvi	iii	xvii	viii
vii	f	vii Id.			xviii	iiii	xix	ix
viii	g	vi Id.			xx	v	xxi	x
ix	A	v Id.			xxii	vi	xxiii	xi
x	b	iiii Id.			xxiiii	vii	xxv	xii
xi	c	iii Id.		Sol in Taur.	xxvi	viii	xxvii	xiii
xii	d	Prid. Id.			xxviii	ix	xxix	James.i.
xiii	e	Idus.			xxx	x	xxxi	ii
xiiii	f	xviii kl.	Hali.		ii.Kin.i.	xi	ii.king.ii.	iii
xv	g	xvii kl.			iii	xii	iiii	iiii
xvi	A	xvi kl.			v	xiii	vi	v
xvii	b	xv kl.			vii	xiiii	viii	i.Pet.i.
xviii	c	xiiii kl.			ix	xv	x	ii
xix	d	xiii kl.	Alpheg.		xi	xvi	xii	iii
xx	e	xii kl.			xiii	xvii	xiiii	iiii
xxi	f	xi kl.			xv	xviii	xvi	v
xxii	g	x kl.			xvii	xix	xviii	ii.Pet.i.
xxiii	A	ix kl.	S.Geozge		xix	xx	xx	ii
xxiiii	b	viii kl.			xxi	xxi	xxii	iii
xxv	c	vii kl.	Mar. Euan.		Ecclus.4.	xxii	Eccle.5.	i.John i.
xxvi	d	vi kl.			ii.kin.xviii	xxiii	2.kin.24.	ii
xxvii	e	v kl.			ii.kin.i.	xxiiii	3.kin.2.	iii
xxviii	f	iiii kl.			iii	xxv	iiii	iiii
xxix	g	iii kl.			v	xxvi	vi	v
xxx	A	Pzid. kl.			vii	xxvii	viii	ii.iii.John.

¶ May hath xxxj dayes.

Sun { riseth / falleth } houre { 4.mi.36 / 7.mi. 24

Psalmes.		Kalend.		Morning prayer. i. Lesson	Morning prayer. ii. Lesson	Euening prayer. i. Lesson	Euening prayer. ii. Lesson
i	b	vi	No.	Phil. & Iac.	Eccle. 7.	Act. viii.	Eccl. ix.	Iuget.
ii	c	v	No.		3. kin. 9.	xxvii	3. king. x.	Rom. i.
iii	d	iv	No.	Inuent. of	xi	Matt. i.	xii	ii
iiii	e	iiii	No.	the Croſſe.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Prid.	No.	John Port.	xvii	iiii	xviii	v
vii	A	Maies.			xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4. king. i.	vii	4. king. ii.	viii
x	d	vi	Id.		iii	viii	iiii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.	Sol in Gem.	vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii	A	Prid.	Id.		xi	xii	xii	xiii
xv	b	Idus.			xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xx	i. Cor. i.
xix	f	xiiii	kl.	Dunſtan.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi	A	xii	kl.		xxv	xix	i. Esdr. i.	iiii
xxii	b	xi	kl.		i. Esd. iii.	xx	iiii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		vii	xxii	ix	vii
xxv	e	viii	kl.		ii. Esdr. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii	kl.	Auguſtin.	iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii	A	v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Heb. i.	xii
xxx	c	iii	kl.		Heb. ii.	xxviii	ii	xiii
xxx	d	Prid.	kl.		iiii	Mark. i.	v	xiiii

Iune hath xxx dayes.

riseth / falleth — 3.mi. 34 / 8.mi. 26

				Morning prayer. ii. Lesson.		Euening prayer, ii. Lesson.	
i	e			Peter 6.	Marke 11.	Heb. viii.	1. Cor. xv.
ii	f	iiii	No.	viii	iii	ix	xvi
iii	g	ii	No.	Nichomede. Job i.	iiii	Job ii.	ii. Cor. i.
iiii		Prid.	No.	iii	v	iiii	ii.
v	b			Bonifacc. v	vi	vi	iii
vi	c	viii	Id.	vii	vii	viii	iiii
vii	d	vii	Id.	ix	viii	x	v
viii	e	vi	Id.	xi	ix	xii	vi
ix	f	v	Id.	xiii	x	xiiii	vii
x	g	iiii	Id.	xv	xi	xvi	viii
xi		iii	Id.	Barnab.apo. Eccle. x.	Acts. 14.	Eccl. xii.	Acts. 15.
xii	b	Prid.	Id.	Job 17.	Mar. xii.	Job xix.	ii. Cor. ix.
xiii	c			Solstit. cesti. xx (18.	xiii	xxi	x
xiiii	d	xviii	kl.	Julii xxii	xiiii	xxiii	xi
xv	e	xvii	kl.	xxiiii. xxv	xv	26.27.	xii
xvi	f	xvi	kl.	xxvii	xvi	xxix	xiii
xvii	g	xv	kl.	xxx	Luke 1.	xxxi	Galat. i.
xviii		xiiii	kl.	xxxii	ii	xxxiii	ii
xix	b	xiii	kl.	xxxiii	iii	xxxv	iii
xx	c	xii	kl.	Edward. xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.	xxxviii	v	xxxix	v
xxii	e	x	kl.	xl	vi	xli	vi
xxiii	f	ix	kl.	Fast. xlii	vii	Prou. i.	Ephes. i.
xxiiii	g	viii	kl.	Mala. iii.	Matt. iii.	Mala. 4.	Mat. 14.
xxv		vii	kl.	Prou. ii.	Luke viii.	Prou. iii	Ephes. ii.
xxvi	b	vi	kl.	iii	ix	v	iii
xxvii	c	v	kl.	vi	x	vii	iiii
xxviii	d	iiii	kl.	Fast. viii	xi	ix	v
xxix	e	iii	kl.	Eccles. xl	Acts. iii.	Eccl. xix.	Acts. iiii.
xxx	f	Prid.	kl.	Prou. x.	Luke xii.	Prou. xi.	Ephes. vi.

Sa. riseth 4.mi.18. ... Morning prayer. ii. Lesson. Euening prayer. ii. Lesson.
falleth 7.mi.42. i Lesson. i Lesson.

Planets.

i	g			Visit. of Ma.	Prou. xii.	Luke xiii.	Pro. xiii.	Phil. i.
ii		vi	No.		xiiii	xiiii	xv	ii
iii	b	o	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Colol. i.
vi	e	Pxid	No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f		Nonas.	begin.	xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix		vii	Id.		xxviii	xxi	xxix	i. Thes. i.
x	b	vi	Id.		xxxi	xxii	Eccles. i	ii
xi	c	v	Id.		Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id.	Sol. in Leo	iiii	xxiiii	v	iiii
xiii	e	iii	Id.		vi	John i.	vii	v
xiiii	f	Pxid	Id.		viii	ii	ix	ii. Thes. i
xv	g		Idus.	Swithun,	x	iii	xi	ii
xvi		xvii	kl.	August,	xii	iiii	Iere. i.	iii
xvii	b	xvi	kl.		Iere. ii.	v	iii	i. Tim. i.
xviii	c	xv	kl.		iiii	vi	v	ii. iii.
xix	d	xiiii	kl.		vi	vii	vii	iiii
xx	e	xiii	kl.	Margaret.	viii	viii	ix	v
xxi	f	xii	kl.		x	ix	xi	vi
xxii	g	xi	kl.	Magdalen,	xii	x	xiii	ii. Tim. i.
xxiii		x	kl.		xiiii	xi	xv	ii
xxiiii	b	ix	kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii	kl.		Eccl. xi.	xiiii	Eccl. ix.	iiii
xxvi	d	vii	kl.	Anne.	Ier. xviii.	xvii	Iere. xix.	Titus i.
xxvii	e	vi	kl.		xx	xv	xxi	i. iii.
xxviii	f	v	kl.		xxii	xvi	xxiii	Phile. i.
xxix	g	iiii	kl.		xxiiii	xvii	xxv	Hebr. i.
xxx		iii	kl.		xxvi	xviii	xxvii	ii
xxx	b	Pxid.	kl.		xxviii	xix	xxix	iii

August hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.34 / 7.mi.26 }

Psalmes.

					Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
i	c	Kalend.	Lammas.		Iere.xxx.	Iohn xx.	Iere.xxxi.	Heb.i. iii.
ii	d	iiii No.			xxxii	xxi	xxxiii	v
iii	e	iii No.			xxxiiii	Act.i.	xxxv	vi
iiii	f	Nyd. No.			xxxvi	vi	xxxvii	vii
v	g	Nonas.			xxxvii	iii	xxxix	viii
vi	A	viii Id.	Transfigur.		xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.		xlii	v	xliii	x
viii	c	vi Id.			xliiii	vi	xlv. xlvi.	xi
ix	d	v Id.			xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.		xlix	viii	l	xiii
xi	f	iii Id.			li	ix	lii	James i.
xii	g	Nyd. Id.	Sol in Virg.		Lamen.i.	x	Lamen.ii.	ii
xiii	A	Idus.			iii	xi	iiii	iii
xiiii	b	xix kl.	Septembris		v	xii	Ezech.ii.	iiii
xv	c	xviii kl.			Ezek.iii.	xiii	vi	v
xvi	d	xvii kl.			vii	xiiii	viii	i. Pet.i.
xvii	e	xvi kl.			viiii	xv	xviii	ii
xviii	f	xv kl.			xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.			Dan.i.	xvii	Dan.ii.	iiii
xx	A	xiii kl.			iii	xviii	iiii	v
xxi	b	xii kl.			v	xix	vi	ii. Pet.i.
xxii	c	xi kl.			vii	xx	viii	ii
xxiii	d	x kl.	Fast.		ix	xxi	x	iii
xxiiii	e	ix kl.	Barth. Apo.		Eccl.xxv.	xxii	Eccle. 29.	i. Iohn. i
xxv	f	viii kl.			Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.				xxiiii	Nyou.30.	iii
xxvii	A	vi kl.			Hose.i.	xxv	Hose.2,3.	iiii
xxviii	b	v kl.	Augustin.		iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Beheading of		vii	xxvii	viii	2.3. Iohn
xxx	d	iii kl.	Iohn.		ix	xxviii	x	Iude.i.
xxx	e	Nyd. kl.			xi	Matth.i.	xii	Rom.i.

Note, that the 13. of Daniel, touching the History of Sulanna, is to be read vntill these words: *And King Astyages, &c.*

September hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.,36 / 6,mi.,24. }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	f	Kalend.	Giles,	Hose xiii.	Mat. ii.	Hose. xiiii.	Rom. ii.
ii	g	iiii No.		Joel i.	iii	Joel ii.	iii
iii	A	iii No.		iii	iiii	Amos i.	iiii
iiii	b	Prid. No.		Amos ii.	v	iii	v
v	c	Nonas.	Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	end.	vi	vii	vii	vii
vii	e	vii Id.	Enurc. bish.	viii	viii	ix	viii
viii	f	vi Id.	Mat. of Pa.	Abdi i.	ix	Jonas i.	ix
ix	g	v Id.		Jon. ii. iii.	x	iiii	x
x	A	iiii Id.		Miche. i.	xi	Mich. ii.	xi
xi	b	iii Id.		iii	xii	iiii	xii
xii	c	Prid. Id.	Sol in Libr.	v	xiii	vi	xiii
xiii	d	Idus.		vii	xiiii	Naum. i.	xiiii
xiiii	e	xviii kl.	Holy Crosse.	Naum. ii.	xv	iii	xv
xv	f	xvii kl.	Aequinoct.	Abac. i.	xvi	Abak. ii.	xvi
xvi	g	xvi kl.	Autumnale	iii	xvii	Zeph. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Soph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii.	iii
xix	c	xiii kl.		Zach. i.	xx	Zach. 2,3.	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew.	Eccle. 35	xxii	Eccle. 38.	vi
xxii	f	x kl.		Zach. 7.	xxiii	Zach. viii.	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiii	x
xxvi	c	vi kl.	Cyprian.	Mal. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Tob. i.	Mark. i.	Tob. ii.	xiii
xxix	f	iii kl.	S. Michael.	Eccle. 39	ii	Eccl. 44.	xiiii
xxx	g	Prid. kl.	Hierome.	Tob. iii.	iii	Tob. iiii.	xv

					riseth / falleth houre	8.mi.12 / 3.mi.48	Morning prayer. ii. Lesson	Euening prayer. ii. Lesson
i				Remige.		Mark.viii	Ios.20,	i.Cor.16.
ii	b	bi	No.		viii	b	Ios.22.	ii.Cor.i.
iii	c	b	No.		ix	bi	x	ii
iiii	d	iiii	No.		x	bii	xii	iii
v	e	iii	No.		xiii	viii	xiiii	iiii
vi	f	Pyid.	No.	Faith.	Iudith.i.	ix	Iudith.ii.	v
vii	g				ii	x	iiii	vi
viii		viii.	Id.		v	xi	vi	vii
ix	b	vii.	Id.	Dennis.	vii	xii	viii	viii
x	c	vi.	Id.		ix	xiii	x	ix
xi	d	v.	Id.		xi	xiiii	xii	x
xii	e	iiii.	Id.		xiii	xv	xiiii	xi
xiii	f	iii.	Id.	Edward.	xv.	xvi	xvi	xii
xiiii	g	Pyid.	Id.		Wisd.i.	Luk.vi.i.	Wisd.ii.	xiii
xv					iii	vi.i.	iii	Galat.i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Etheldred.	vii	iii	viii	iii
xviii	d	xv	kl.		Eccl.ii.	iiii	Iob i.	iiii
xix	e	xiiii	kl.		Wisd.ix.	v	Wisd.x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiiii	Ephes.i.
xxii		xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xvii	iii
xxiiii	c	ix	kl.		xix	x	Eccl.i.	iiii
xxv	d	viii	kl.	Crispine.	Eccl.ii.	xi	iii	v
xxvi	e	vii	kl.		iiii	xii	v	vi
xxvii	f	vi	kl.	Fast.	vi	xiii	vii	Phil.i.
xxviii	g	v	kl.		Iob 24.25	xiiii	Iob 42.	ii
xxix		iiii	kl.		Eccl.viii	xv	Eccl.ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iiii
xxxi	c	Pyid.	kl.	Fast.	xii	xvii	xiii	Colos.i.

Note that the 6. of Exodus is to be read the first of October at Morning Prayer, vnto these words. *Then he the heads &c.*

Nouember hath xxx dayes

Psalmes.

i	d	Kalend.	All Saints.		Wisd. iii.	Heb. xi, xii.	Wisd. v.	Apoc. 19
ii	e	iiii No.			Eccle. 24	Luk, xviii	Eccl. xv.	Colos. ii
iii	f	iii No.			xvi	xix	xvii	iii
iiii	g	Pri. No.			xviii	xx	xix	iiii
v	A	Nonas.	Parisi. con.		xx	xxi	xxi	i. Thes. i
vi	b	viii Id.	Leonard.		xxii	xxii	xxiii	ii
vii	c	vii Id.			xxiiii	xxiiii	xxv	iii
viii	d	vi Id.			xxvii	xxiiii	xxviii	iiii
ix	e	v Id.			xxix	John. i.	xxx	v
x	f	iiii Id.			xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii Id.	S. Martin.		xxxiii	iii	xxxiiii	ii
xii	A	Pri. Id.	Sol in Sagit.		xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Brice.		xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembris.		xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Machut.		xli	vii	xlii	iii
xvi	e	xvi kl.			xliii	viii	xliiii	v
xvii	f	xv kl.	Hugh bish.		xlv	ix	xlvi	vi
xviii	g	xiiii kl.			xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.			xlix	xi	l	ii
xx	b	xii kl.	Edmũd kin.		li	xii	Baruc. i.	iii
xxi	c	xi kl.			Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.		iiii	xiiii	v	Titus i
xxiii	e	ix kl.	Clement.		vi	xv	Isa. i.	ii. iii.
xxiiii	f	viii kl.			Isai. ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherin.		iiii	xvii	v	Hebre. i.
xxvi	A	vi kl.			vi	xviii	vii	ii
xxvii	b	v kl.			viii	xix	ix	iii
xxviii	c	iiii kl.			x	xx	xi	iiii
xxix	d	iii kl.	Fall,		xii	xxi	xiii	v
xxx	e	Pri. kl.	Andrew Ap.		Prou. xx.	Actes i.	Prou. xxi	vi

Note that the beginning of the xxi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xx. Chapter.

Note that the lvi. Chap. of Ecclesiasticus is to be read vnto these words, After this he told, &c.

December hath xxxj dayes.

Sun riseth / falleth	Hours	Morning prayer. i. Lesson	Morning prayer. ii. Lesson	Euening prayer. i. Lesson	Euening prayer. ii. Lesson
Psalmes.	8. mi. 12 / 3. mi. 48				
i	f	Kalend.		Esai xiiii	Acts. ii.	Esai. 15.	Heb. vii.
ii	g	iiii No.		xvi	iii	xvii	viii
iii	A	iii No.		xviii	iiii	xix	ix
iiii	b	Prid. No.		xx. xxi	v	xxii	x
v	c	Nonas.		xxiii	vi	xxiiii	xi
vi	d	viii Id.	Nicho. bish.	xxv	di. vii	xxvi	xii
vii	e	vii Id.		xxvii	di. vii	xxviii	xiii
viii	f	vi Id.	Con. of Ma	xxix	viii	xxx	James. i.
ix	g	v Id.		xxxi	ix	xxxii	ii
x	A	iiii Id.		xxxiii	x	xxxiiii	iii
xi	b	iii Id.		xxxv	xi	xxxvi	iiii
xii	c	Prid. Id.	[illegible]	xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii kl.		xliii	xv	xliiii	iii
xvi	g	xvii kl.	O sapientia	xlv	xvi	xlvi	iiii
xvii	A	xvi kl.		xlvii	xvii	xlviii	v
xviii	b	xv kl.		xlix	xviii	l	ii. Pet. i.
xix	c	xiiii kl.		li	xix	lii	ii
xx	d	xiii kl.	Fast.	liii	xx	liiii	iii
xxi	e	xii kl.	S. Thomas.	Pro. 23.	xxi	Pro. 24.	i. John i.
xxii	f	xi kl.		Esai. lv.	xxii	Esai. lvi.	ii
xxiii	g	x kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix kl.	Fast.	lix	xxiiii	lx	iiii
xxv	b	viii kl.	Christmas.	Esai ix.	Luke 2.	Esai. vii.	Titus. 3.
xxvi	c	vii kl.	S. Steuen.	Pro. 28.	Acts 6. 7.	Eccle. 4.	Acts. 7.
xxvii	d	vi kl.	S. Iohn.	Eccle. v.	Reuel. i.	Eccle. 6.	Reue. 22.
xxviii	e	v kl.	Innocentes.	Jere. 31.	Acts 25.	Wis. i.	i. John. v.
xxix	f	iiii kl.		Esai lxi.	xxvi	Esa. lxii.	ii. John
xxx	g	iii kl.		lxiii	xxvii	lxiiii	iii. John.
xxxi	A	Prid. kl.	Siluest. bish	lxv	xxviii	xlvi	Jude

¶ Thefe to be obſerued for holy dayes, and none other,

That is to ſay, All Sundayes in the yeere. The dayes of the feaſtes of the Circumciſion of our Lorde Jeſus Chriſt. Of the Epiphanie. Of the Purification of the bleſſed virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed virgin. Of S. Marke the Euangeliſt. Of Saint Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuitie of S. John Baptiſt. Of S. Peter the Apoſtle. Of ſaint James the Apoſtle. Of ſaint Bartholomewe Apoſtle. Of ſaint Matthewe apoſtle. Of ſaint Michael the Archangel. Of ſaint Luke the Euangeliſt. Of ſaint Simon and Jude the Apoſtles. Of al Saintes. Of ſaint Andrew the Apoſtle. Of ſaint Thomas the Apoſtle. Of the Natiuitie of our Lord. Of ſaint Steuen the Martyr. Of ſaint John the Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke, and Munday and Tueſday in Whitſun weeke.

¶ A rule to know when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which it is open but foure dayes before.

¶ Hillary Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Eaſter Terme beginneth xbii. dayes after Eaſter, and endeth foure dayes after the Aſcenſion day.

¶ Trinitie Terme beginneth the next day after Corpus Chriſti day, and endeth the wedneſday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxbiii. of Nouember.

THere was neuer anything by ꝑ wit of man so well deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Cõmon prayers in the Church, cõmonly called Diuine seruice. The first originall and ground whereof if a man would search out by the ancient fathers, he shal find that ꝑ same was not ordeined but of a good purpose, & for a great aduãcement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should be read ouer once in the yeere: intending therby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responds, Innitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say

many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set forth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, eyther priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

¶ The

¶ The table and Kalender expresing the order of Psalmes and Lessons to be said at Morning and Euening prayer throughout the yeere, (except certaine proper Feasts) as the Rules following more plainely declare.

¶ The order how the Psalter is appointed to be read.

THe Psalter shal be read through once euery Moneth, and because that some Monethes be longer then some other be, it is thought good to make them euen by this meanes. To euery Moneth shalbe appointed (as cõcerning this purpose) iuste thirtie dayes.

And because January and March haue one day aboue the sayde number, and Febuary which is placed betweene them both, hath onely xxviii. dayes: Febuary shall borrowe of eyther of the Monethes (of Januarie and March) one day: And so the Psalter which shalbe read in Februarie, must beginne the last day of Januarie, and ende the first day of March.

And whereas May, July, August, October, and December haue xxxi. dayes apiece: It is ordered that the same Psalmes shall bee read the last day of the sayde monethes, which were read the day before: So that the Psalter may begin againe the first day of the next moneth ensuing.

Nowe to knowe what Psalmes shall be read euery day, looke in the Kalender the number that is appoynted for the Psalmes, & then finde the same number in this Table, and vpon that number shal you see what Psalmes shalbe said at Morning and Euening prayer.

And where the Cxix. Psalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read aboue foure or fiue of the sayd portions, as you shall perceiue to be noted in this table folowing.

And here is also to bee noted, that in this Table and in all other partes of the seruice, where any Psalmes are appoynted, the number is expressed after the great English Byble, which from the ix. Psalme, vnto the Cxlviii. Psalme (folowing the diuision of the Hebrewes) doth varie in number from the common Latine translation.

¶ A table for the order of the Psalmes to be said at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii. xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx. lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi. lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ The

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thryſe, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Lessons to be read for the first Lessons, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

	Mattens.	Euensong.
¶ Sundayes of Aduent.		
The first.	Esai. i.	Esai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first.	xxxv	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lviii	lviii
v	lix	lxiiii
Septuagesima.	Gene. i.	Gene. ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	Mattens.	Euensong.
First sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.		
i.Lesson.	Exod.xii	Exod.xiiii
ii. Lesson.	Rom.vi.	Act.ii

¶ Sundayes after Easter.

First sunday.	Num. xvi	Num. xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii
Whitsunday.		
First Lesson.	Deut.xvi	Wisdome i.
ii.Lesson.	Act.x Then Peter opened his mouth,&c.	Actes xix. It fortuned that while Apollo was at Corinth.&c. (vnto) After these things.
¶Trinitie Sunday.		
i.Lesson.	Gene.xviii.	Josuah.i.
ii.Lesson.	Mat.iii.	

	Mattens.	Euensong.
Firſt.	Joſuah r.	Joſuah xxiii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii.King.v.	iiii.Kin.ix.
xii	x.	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv	xxxvi.
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacue ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Leſſons

	Mattens.	Euenlong.
S. Andrew.	Prouerb.xx.	Prou.xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esai.ix.	Esai.vii. God spake once againe to &c.
ii. Lesson.	Luke ii.(vnto) And vnto mē good will.	Titus iii. The kindnesse and loue,&c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles.iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power,&c. (vnto) And when forty yeeres,&c.	Acts vii. And when xl. yeres were expired, there appeared vnto Moses, &c.(vnto) Steuen full of the holy Ghost &c.
S. John.		
i. Lesson.	Eccles.v.	Eccles.vi.
ii. Lesson.	Apocalyp.i.	Apoc.xxii.
Innocents day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome.i.
Circumcisiō.		
i. Lesson.	Genesis xvii.	Deu.x.(vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos.ii.

Epiphanie.	Mattens.	Euensong.
i Lesson.	Esai.xl.	Esai.xlix.
ii. Lesson.	Luk.iii(vnto) So ẏ hee was supposed to be the sonne of Joseph.	John.ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome.v.	Wisdome.vi.
ii. Lesson.	Acts.xxii.(vnto) They heard him.	Act.xxvi.
Purification of the Virgin Marie.	Wisdome.ix.	Wisdome.xii.
S. Matthias	Wisdome.xix.	Eccle.i.
Annũciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday afore Easter.	Osee.xiii.	Osee.xiiii.
Thursday afore Easter.	Daniel.ix.	Jerem.xxxi.
Good Friday.	Genes.xxii.	Esai.liii.
Easter Euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
i. Lesson.	Exod.xvi.	Exod.xvii.
ii. Lesson.	Matth.xxviii	Actes.iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod.xx.	Exod.xxxii.
ii. Lesson.	Luk.xxiiii. vnto And behold two of them.	i.Cor.xv.

	Mattens.	Euensong.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day	Deut. x.	iiii. King. ii.
Sunday in whitsun-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Jesus heard.
S. Peter.		
i. Lesson.	Eccli. xv.	Eccli. xvi.
ii. Lesson.	Acts. iii.	Acts. iiii.
S. James	Eccles. xxi	Eccles. xxii.
S. Bartholomew.	xxb	

Proper Leſſons.

	Mattens.	Euenſong.
S. Matthew.	Eccluſ. xxxv.	Eccluſ. 38.
S. Michael.	xxxix.	xliiii.
S. Luke.	Eccluſ. li.	Iob. i.
Simon and Iude.		
i. Leſſon.	Iob xxiiii. xxv	xlii.
All Saints.		
i. Leſſon.	Wiſdome. iii. (vnto) Bleſſed is rather the barren.	Wiſdome v. (vnto) His iealouſie alſo.
ii. Leſſon.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocalyp. 19. (vnto) And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitſun-day.	xlv. xlviii.	Ciiii. Cxlv.

¶ An

An Act for the vniformitie of Common Prayer, and Seruice in the Church, and Administation of the Sacraments.

WHere at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Acte of Parliament, holden in the fifth and sixth yeres of our saide late Soueraigne Lord King Edward the sixth, entituled, An Acte for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professours of the Trueth of Christs Religion:

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, & Ceremonies, contained or appointed, in, or by the said Booke, shalbe voide and of none effect, from and after the Feast of the Nativitie of S. John Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therin added and appointed by this Estatute shall stand, and be from and after the said feast of the Nativitie of S. John Baptist, in full force and effect, according to the tenour and effect of this Estatute: any thing in the foresaid Estatute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral or parish Church, or other place within this Realme of England, Wales & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativitie of S. John Baptist next comming, be bounden to say & vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the said fift and sixt yeere of the Reigne of King Edward the fift, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Letanie altered and corrected, and two sentences only added in the delyuerie of the Sacrament to the Communicants, & none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from, and after the feast of the Natiuitie of S. John Baptist next comming, refuse to vse the said Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set foorth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euensong, Administration of the Sacraments, or other Open prayers, then is mentioned and set foorth in the said Booke, (Open prayer in and thorowout this Act, is meant that prayer which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Seruice of the Church) or shall preach, declare,

or

or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteined, or of any part thereof, and shalbe thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shal lose and forfeit to the Queenes Highnesse, her heires and successors, for his first offence the profit of all his Spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: and also that the person so conuicted, shall for the same offence suffer imprisonment the space of sixe moneths, without Baile or Mainprise. And if any such person once conuicted of any offence concerning the premisses, shall after his first conuiction eftsoones offend, & be thereof, in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his Spirituall promotions. And that it shall be lawfull to all patrons or honours of all and singular the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesaid, shall offend against any of the premisses the third time, & shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe depriued ipso f. &c of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict, in forme aforesaid, concerning any of the premisses, shall not be Beneficed, nor haue any Spirituall Promotion: that then the same person so offending, and conuict, shal for the first offence suffer imprisonment during one whole yere next after his said conuiction, without Baile or mainepise. And if any such person, not hauing any Spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shal, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboueiaid, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speak any thing in the derogation, depraying, or despising of the same Booke, or of any thing therein conteined, or any part thereof, or shal by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the sayde Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappel or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shal forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuicted of such offence, eftsoones offend, against any of the last recited offences, and shal, in forme aforesaid, be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours foure hundred markes. And if any person, after hee, in forme aforesaide shall haue beene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aboueiaid, lawfully conuict: that then euery person so offending and conuict, shall for his third offence forfeit to our Soueraigne Lady the Queene all his goods and catteis, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the saide summe to be payd by vertue of his conuiction, in such maner and forme as the same ought to be payed, within sixe weeks next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the saide summe, suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall bee conuict in forme aforesaid, do not pay the said summe to bee payd by vertue of his conuiction & this Estatute in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same shall for the same second offence, in the stead of ꝑ said summe suffer imprisonment during twelue moneths, without baile or mainepise. And that from and after the said feast of the Natiuitie of Saint Iohn Baptist next comming, al and euery person and persons, inhabiting within this Realm, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or

Chappell

Chappel accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday, and other dayes ordained and vſed to be kept as holydayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending ſhall forfeit for euery ſuch offence twelue pence, to be leuied by the Churchwardens of the Pariſh where ſuch offence ſhall be done, to the vſe of the poore of the ſame Pa...ch, of the goods, lands, and tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, both in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhal indeuour themſelues to the vttermoſt of their knowledges, that the due & true execution hereof may be had throughout their dioceſſe and charges, as they will anſwere before God, for ſuch euills and plagues wherewith Almighty God may iuſtly puniſh his people for neglecting his good and wholeſome Law and for the authoritie in this behalfe, be it further enacted by the authority afore-ſaid, That all and ſingular the ſame Archbiſhops, Biſhops and all other their officers exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempt as not exempt, within their Dioceſſe, ſhall haue full power & authoritie by this Act, to reforme, correct, and puniſh by cenſures of the Church, all and ſingular perſons, which ſhall offend within any their Iuriſdictions or Dioceſſe, after the ſayd Feaſt of the Nativitie of S. Iohn Baptiſt next comming, againſt this Acte and Statute: any other Law, Statute, priuiledge, libertie, or prouiſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is ordeined, and enacted by the authority afore-ſaid, That all and euery Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, ſhall haue full power and authority in euery of their open & generall Seſſions, to enquire, heare, and determine all, and all maner of offences that ſhall be committed or done contary to any article contained in this preſent Acte, within the limits of the Commiſſion to them directed, and to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority afore-ſaid, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his libertie and pleaſure, ioyne and aſſociate himſelfe, by vertue of this Act, to the ſaid Iuſtices of Oyer and Determiner, or to the ſaid Iuſtices of Aſſiſe, at euery of the ſaid open and generall Seſſions to be holden in any place within his Dioceſſe, for and to the inquiry, hearing and determining of the offences afore-ſaid.

Prouided alſo, and be it enacted by the Authority afore-ſaid, That the Bookes concerning the ſayd Seruice, ſhall at the coſts & charges of the Pariſhioners of euery Pariſh and Cathedrall Church, be attained and gotten before the ſaide feaſt of the Natiuitie of S. Iohn Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaid Bookes ſhall be attainted and gotten before the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt ſhall within three weekes next after the ſaid Bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vſe according to this Act.

And be it further enacted by the authority afore-ſaid, That no perſon or perſons ſhalbe at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnleſſe he or they ſo offending, be therof indicted at the next generall Seſſions to be holden before any ſuch Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this Acte.

Prouided alwayes, and be it ordeined and enacted by the authority afore-ſaid, that all and ſingular Lords of the Parliament, for the third offence aboue mentioned ſhalbe tried by their Peeres.

Prouided alſo, and be it ordeined and enacted by the authority afore-ſaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of all and ſingular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Iuſtices of Aſſiſe doe not commonly repaire, ſhal haue full power and authority, by vertue of this Act, to enquire, heare and determine the offences aboueſaid, and euery of them yeerely within fifteene dayes after the Feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Iuſtices of Aſſiſe, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordained and enacted by the authority afore-ſaid, that all and ſingular Archbiſhops and Biſhops, and euery of their Chancellers, Commiſſaries, Archdeacons, & other Ordinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full power

and

and authozitie, by vertue of this Act, as well to enquire in their visitation, synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things above mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authozitie, and to punish the same by admonition, excommunication, sequestration or deprivation, or others centures and processes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shal for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices, and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes and bee it enacted, that such ornaments of the Church, or of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second peere of the reigne of king Edward the first, vntil other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also, that if there shall happen any contempt or irreuence to bee vsed in the Ceremonies or Rites of the Church, by the misusing of the ozders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ozdeine and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glozy, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that al lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set foozth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

¶ The

¶ The order where Morning and Euening prayer shall be vsed and said.

THe Morning and Euening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chancell, except it shal be otherwise determined by the Ordinary of the place. and the Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie af Parliament, in the Second yeere of the reigne of King Edward the sixt, according to the Acte of Parliament in that case made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewise of Euening praier, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow, And then shall he say that which is written after the said Sentences,

AT what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. Ezek. 18.

I doe know mine owne wickednesse, and my sinne is alway against me. Psal. 51.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. 51.

A sorowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. Psal. 51.

Joel. 2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest wee should be consumed, and brought

Matt 3. to nothing.

Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am

Psal. 143. no more worthy to be called thy sonne.

Enter not into iudgement with thy seruants, O

1. Iohn. 1. Lord: for no flesh is righteous in thy sight.

If we say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, a that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart to the ende that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his handes, to set forth his most worthy prayse, to heare his most holy word, and to

aske

all the those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as bee here present, to accompany me with a pure heart and humble voyce, unto the throne of the heauenly grace, saying after me.

¶ A generall confession to bee said of the whole Congregation after the Minister kneeling.

ALmighty and most mercifull Father, We haue erred and strayed from thy wayes like lost sheepe. Wee haue followed too much the deuises & desires of our owne hearts, We haue offended against thy holy Lawes. We haue left undone those things which we ought to haue done, And we haue done those things which wee ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercie upon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord, And grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and unfainedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that

the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

The people shal answere, Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voyce.

Our Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make hast to helpe vs.

Priest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

Then shall be said or sung this Psalme following.

Venite exultemus Domino. Psal. 95.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father: &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated, **Glory be to the Father, &c. As it was in the, &c.**

¶ Then shall be read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the Old Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: The Minister that readeth the Lesson standing, and turning him so as he may be best heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapters of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chayter, he shall say, **Here endeth such a Chapter of such a Booke.**

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

son, shall follow, Te Deum laudamus, in English, dayly throughout the whole yeere.

Te Deum laudamus,

WEe praise thee, O God: wee knowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels crie aloud: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: continualy do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are ful of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martys: praise thee.

The holy Church throughout all the word: doeth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our Judge.

We therefore pray thee to helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee.

And we worship thy Name: euer world wout end.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: let mee neuer bee confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

Benedicite.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O yee waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O yee starres of heauen, blesse ye the Lord: praise him, and magnifie him for euer.

O yee showres and deaw, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse yee the Lord: praise him and magnifie him for euer.

O yee Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him

and magnifie him for euer.

O ye yce and snow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee lightnings and clouds, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O yee mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee welles, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales & all that mooue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the aire, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye.

Lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the second Lesson, shalbe vsed and said Benedictus in English, as followeth.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy Couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnes before him: all the dayes of our life.

And thou Childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

Or

¶ Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

O Be ioyfull in the Lord (all yee lands:) ſerue the Lord with gladneſſe, & come before his preſence with a ſong.

Be ye ſure that the Lord hee is God: it is hee that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then ſhall be ſayd the Creed, by the Miniſter, and the people, ſtanding.

I Beleeue in God, the Father Almighty, maker of heauen and earth: and in Ieſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, hee aſcended into heauen, & ſitteth on the right hand of God the Father Almighty, from thence ſhall hee come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting, Amen.

¶ And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a lowd voyce.

The Lord be with you.

Anſwere

And with thy spirit.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerks, and people shall say the Lords prayer in English, with a loud voyce.

OVr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when wee call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then shall follow three Collects. The first of the day, which shalbe the same that is appointed at the Communion. The second for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer throughout all the yeere as followeth.

¶ The second Collect for peace.

O God which art the authour of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome, defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An order for Euening prayer *throughout the yeere.*

¶ The Priest shall say.

OUr Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Prayſe ye the Lord.

Then the Pſalmes in order as they be appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there bee proper Leſſons appointed for that day. After that Magnificat in Engliſh as followeth.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour. Magnificat. Luke 1.

For hee hath regarded: the lowlineſſe of his handmaiden.

For behold from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in þ imagination of their hearts.

He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glory be to the Father and to the Sonne, &c.
As it was in the beginning, is now, &c.

On

Or els this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of Thankesgiuing.

With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall hee iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or

¶ Or else this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpō earth: thy sauing health among al Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shal follow the Creed, with other prayers, as is before appointed at morning prayer after Benedictus, and with three Collects First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shall be dayly said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue that both our hearts may be set to obey thy Cōmandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour, Amen.

¶ The

The third Collect for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night for the loue of thy onely Sonne our Sauiour Iesus Christ, Amen.

¶ In the feast of Christmas, the Epiphany, Saint Mathie, Easter, the Ascension, Penticost, S. Iohn Baptist, Saint Iames, Saint Bartholomew, S Mathew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, shall be sung or said immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer wil be saued: before al things it is necessary, that he holde the Catholique faith.

Which faith, except euery one do keep holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: & such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternal: and the holy Ghost eternall.

And

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almightie: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to bee God and Lord.

So are we forbidden by the catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesayd: the vnity in

Trinitie, & the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ, the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

Hee ascended into heauen, he sitteth on the right hand of the Father, God Almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euil, into euerlasting fire.

This

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, &c. As it was in the &c.

¶ Thus endeth the order of Morning and Euening prayer thorowout the whole yeere.

¶ Here followeth the Letanie, to be vsed *vpon Sundayes, Wednesdayes and Fridayes,* and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the World: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, & glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, & the deuil.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs, good Lord.

That

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant James, our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Henry, and the reſt of the King and Queenes royall iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſel, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all Nations, vnitie, peace and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of truth, all such as haue erred, and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beat downe Sathan vnder our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defende and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We

We beseech thee to heare vs, &c.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs, &c.

That it may please the to forgiue our enemies, persecutours and slaunderers, and to turne their hearts.

We beseech thee to heare vs, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: wee beseech thee to heare vs.

O Lambe of God, that takest away the sins of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.
Lord haue mercy vpon vs.
Our father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill.

The versicle.

O Lord deale not with vs after our sinnes.
Answere.
Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our Prayers, that wee make before thee, in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine Honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech

thee with thy fauour to behold our most gracious Soueraigne Lord King James, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy wil, and walke in thy way: endue him plenteously with heauenly gifts: graunt him in health and wealth long to liue, strengthen him, that he may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which hast promised to bee a father of thine Elect, and of their seed, we humbly beseech thee to blesse our gracious Queene Anne, Prince Henry, and all the King and Queenes Royall progeny: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely worketh great marteiles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ, Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord to make our common supplications

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For Raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ, hast promised to al them that seeke thy kingdome, and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessity, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes do multiply: behold we beseech thee the afflictions of thy people, and grant, that the scarsity and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almightie God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from al perils, to glorifie thee, which art the only giuer of al victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

Almightie God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, diddest saue the rest, haue pitie vpon vs miserable sinners, that now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

so

so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though wee be tied & bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake our Mediatour and Aduocate, Amen.

¶ A thankesgiuing for raine.

O God our heauenly Father, who by thy gracious prouidence, doest cause the Former and the Latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyful Raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A thankesgiuing for faire Weather.

O Lord God who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy name for this thy Mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A

¶ A thankesgiuing for plenty.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of the Church, and turned our dearth and scarcity into cheapnesse and plenty: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for peace and victorie.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: We yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, where with we were compassed: we acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death, Wee offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a liuing

liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith wee lately haue bene sore afflicted, and to restore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maiestie the Sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visit vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him, who liueth & reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Lawe. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, loue thy neighbor as thy selfe. Loue hurteth not his neighbour, therfore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleepe: for now is our saluation neerer, then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Ierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall find an asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lord hath need of them: and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an asse, and a colt the foale of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the Name of the Lord Hosanna in the highest. And when he was come to Hierusalem, all the citie was moued, saying, Who is this? And the people sayd, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that Mat. 21. 1.

that solde doues, and sayd vnto them, It is written, My house shall bee called the house of prayer, but yee haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience & comfort of thy holy word, we may embrace and euer holde fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Jesus Christ.

The Epistle.

Rom. 15. 4.

Hatsoeuer things are written afore time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, grant you to be like minded one towards another, after the ensample of Christ Jesus: that yee all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all yee Gentiles, and laud him, all yee nations together. And againe Esay sayth, There shall be the roote of Jesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles

Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope through the power of the holy Ghost.

The Gospel.

THere shalbe signes in the Sunne, and in the Moone, & in the Starres: and in the earth the people shall be at their wittes end through dispare. The Sea and the water shall roare, and mens hearts shal faile them for feare, & for looking after those things which shall come on the earth: for the powers of heauen shall moone. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote forth their buds, ye see and know of your owne selues, that Summer is then nie at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe. Luk. 21. 25.

¶ The third Sunday in Aduent.

The Collect.

LOrd wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of GOD. Furthermore, it is required of the stewards, that a man bee found faithfull. 1. Cor. 4. 1

With

with me it is but a very small thing that I should be iudged of you, either of mans iudgement: No I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel.

Mat. 11. 2 WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that shal come, or do we looke for another? Iesus answered, and sayd vnto them, Goe & shew Iohn againe what ye haue heard and seene. The blind receiue their sight, the lame walke, the lepers are clensed. and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happie is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the wind? or what went ye out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I sende my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (wee pray thee) thy power, and come among vs, and with great might succor vs, that whereas (through our sinnes and wickednesse) wee

be

be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The Epistle. Phil. 4. 4.

REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel. Iohn. 1. 19.

THis is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then sayd they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whom yee know not: hee it is, which though hee came after me, was before mee, whose shooe latchet I am not worthy to vnloose. These things were

done at Bethabara beyond Jordan, where John did baptize.

¶ Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: graunt that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Heb. 1, 1. GOd in times past, diuerslie and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne Sonne, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the Right hand of the Maiesty on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels sayd he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shall be my Sonne. And againe, when he bringeth in the first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth, He maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he sayeth, Thy Seate (O God) shall be for euer and euer, the Scepter of thy kingdome is a right Scepter: thou hast loued righteousnes, and ha-

ted

ted iniquitie. Wherefore God, euen thy God, hath anoynted thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layd the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall ware olde as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

IN the beginning was the word, and the word was with God, and God was the word. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknes, and the darknes comprehended it not. There was sent from God a man, whose name was John, the same came as a witnesse, to beare witnes of the Light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the wil of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth. Iohn. 1. 1

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuitie, which shalbe said continually vnto New yeeres day.

The Epistle.

Acts. 7. 55. AND Steuen being ful of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Jesus standing on the Right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a lowd voice, and stopped their eares, and ran vpon him al at once, and cast him out of the City, and stoned him. And the witnesses layd down their clothes at a yong mans feet, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu receiue my spirit. And he kneeled downe, and cryed with a lowd voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospell.

Matt. 23. 34. BEhold, I send vnto you Prophets, and wise men, & Scribes, and some of them ye shal kil and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the altar. Verily I say vnto you, al these things

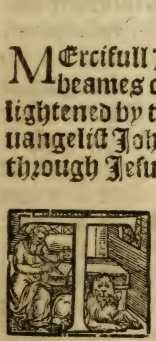
things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, ye shall not see mee henceforth, til that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.



THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, & appeared vnto vs) That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if we 1. Ioh. 1. 1.

walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, wee deceiue our selues, & the trueth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn 21. 19.

IEsus sayd vnto Peter, Follow thou me. Peter turned about, and sawe the disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee said to Iesus, Lord, what shall he here do? Iesus said vnto him, If I will haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I will that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

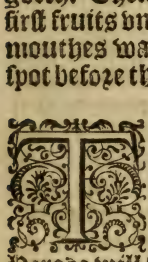
ALmighty God, whose praise this day the yong innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

The Epistle.

Looked, and loe, a Lambe stood on the mount Sion, & with him an hundred forty and foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a New song before the seat, and before the foure beasts and the Elders, and no man could learne the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc 14. 1.

The Gospel.



He Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it wil come to passe that Herode will seeke the child to destroy him. So when he awoke, hee tooke the child & his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere olde or vnder) Math. 2. 13.

according to the time, which he had diligently knowen out of ỹ wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal.4.1. AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was ful come, God sent his Sonne made of a woman, and made bound vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat.1.1. THis is the Booke of the generation of Iesus Christ the Sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begate Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares and Zaram, of Thamar: Phares begat Ezrom: Ezrom begat Aram: Aram begate Aminadab:

Aminadab

Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begate Dauid the king: Dauid the king begate Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begate Ozias: Ozias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are fourteen generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ, are 14. generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring

forth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.
All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a maid shalbe with childe, and shal bring forth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as he awooke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought forth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and al our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom.4.8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when he was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be

not

not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of Circumcision, not vnto them onely which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those thinges which were tolde them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned, praising and lauding God, for al the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2, 15.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Collect.

O God, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3. 1. FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Iesus our Lord, by whom wee haue boldnesse and entrance, with the confidence which is by the faith of him.

The

The Gospel.

WHen Jesus was borne in Bethlehem, a City of Jury, in the time of Herode the King: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the City of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they sayd vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the princes of Juda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herode (when he had priuily called the Wise men) he enquired of them diligently what time the Starre appeared. And he bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the child: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Gold, Frankincense, and Myrre. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matt. 2. 1.

The

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people, which call vpon thee: and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1. I Beseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so we being many are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 2. 43. THe father and mother of Iesus went to Hierusalem, after ỹ custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his understanding and answeres. And when they saw him, they marueiled. And his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he sayd vnto them, How happened it, that ye sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue *þ* gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes Rom. 12. 6.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Blesse them which persecute you. Blesse I say, and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the third day was there a marriage in Cana a City of Galile, & the mother of Jesus was there. And Jesus was called (and his desciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, do it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes: contayning two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou

hast

hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euil for euil. Prouide afore hand things honest not only before God, but also in the sight of al men. If it be possible (as much as in you is) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, sayth the Lord. Therfore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a Leper & worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Jesus put foorth his hand, and touched him, saying, I will be thou cleane: and immediatly his leprosie was cleansed. And Jesus sayd vnto him, Tel no man but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Jesus was entred into Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsey, & is grieuously pained. And Iesus said, When I come vnto him, I wil heale him. The Centurion answered, and sayd, Sir, I am not worthy that thou shouldest come vnder my rooke: but speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authority of another, and haue Souldiers vnder me: and I say to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my seruant, Do this, and he doeth it. When Iesus heard these words, he marueiled, and sayd vnto them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shal rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into vtter darknesse, there shall be weeping and gnashing of teeth. And Iesus sayd vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iiii. Sunday after the Epiphany.

The Collect.

GOd which knowest vs to bee set in the mids of so many and great dangers, that for mans frailenesse we cannot alway stand vpright: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined

ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euil. Wilt thou be without feare of the power? doe wel then, & so shalt thou be praysed of the same: for he is the minister of God for thy wealth. But if thou doe that which is euil, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that do euil. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custom, to whom custom is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds & the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both winds and sea obey him? And when hee was come to the other side, into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue wee to do with thee? Matt. 8. 23.

Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he sayd vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And beholde, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the City, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole City came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coasts.

¶ The v. Sunday after the Epiphany.

The Collect.

LOrd, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Coloss. 3. 12. PVt vpon you, as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes, & Hymnes, and spirituall songs, singing

singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deed, do all in the Name of the Lord Iesu, giuing thankes to God the Father by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and sayd vnto him, Sir, diddest not thou sow good seed in thy field? from whence then hath it tares? Hee sayd vnto them, The enuious man hath done this. The seruants sayd vnto him, Wilt thou then that we goe and weede them vp? But he sayd, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Matt. 13. 24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, wee beseech thee fauourably, to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end. Amen.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, how that they which runne in a course, runne al, but one receiueth the reward? So runne, that ye may obtaine. Euery man that prouveth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an euerlasting Crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospel.

Mat. 20, 1 THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his Vineyard. And he went out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyard, and whatsoeuer is right, I will giue you, and they went their way. Againe he went out about the sixt and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee saith vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Cal the labourers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued

receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayd, Friend, I doe thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee iusteth with mine owne goods? Is thine eye euil, because I am good? So the last shalbe first, and the first shalbe last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

LOrd God which seest that we put not our trust in any thing that we doe, mercifully grant, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

2. Cor. 11. 19.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, whereinsoeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours

more abundant, in stripes aboue measure, in prison more plentifully, in death often. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with roddes. I was once stoned. I suffered thrise shipwracke. Night and day haue I bene in the deepe sea. In Iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold & nakednesse: Beside the things which outwardly happen vnto mee, I am cumbred daply, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8.4. When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he sayd these things, hee cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And hee sayd, Vnto you it is giuen to know

know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this. The seede is the word of God. Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and bee saued. They on the stones, are they which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleeue, and in time of tentation go away. And that which fell among thornes, are they which when they haue heard, goe foorth and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lord which doest teach vs that all our doings without charitie are nothing worth: send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee. Grant this for thy onely sonne Iesus Christs sake.

The Epistle.

THough I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling Cymball. And though I could prophesie, and vnderstand all secrets, and all kinowledge: yea, If I haue al faith, so that I could moone mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquity, but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth al things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child: but assoone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking: but then shal we see face to face. Now I know vnperfectly: but then shall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen these three: but the chiefe of these is Loue.

The Gospel.

Luke 18. 31.

IEsus tooke vnto him the twelue, and sayd vnto them, Behold, we goe vp to Hierusalem, and all shalbe fulfilled that are written by ỹ Prophets of the sonne of man. For hee shallbe deliuered vnto the Gentiles, and shall bee mocked and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as hee was come nigh to Jericho, a certaine blinde man sate by the hie way

side,

side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And hee cried, saying, Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commanded him to bee brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And hee sayd, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

The first day of Lent

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, & knowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

TUrne you vnto me with al your hearts, Ioel. 2. 12
with fasting, weeping and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shal turne and forgiue: and after his chastening, he shall let your increase remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in

Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and suchlings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matth. 6. 16. When ye fast, be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there wil your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euil, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffring, in kindnes, in the holy Ghost, in loue vnfeined, in the word of trueth, in the power of God, by the armor of righteousneſſe on the right hand and on the left, by honour, and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway mery: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor. 6. 1

The Gospel.

THen Jesus was led away of the spirit into the wildernesse, to bee tempted of the deuil. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, command that these stones bee made bread. But he answered and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and sayth vnto him, If thou be Mat. 4. 1

be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, lest at any time thou dash thy foote against a stone. And Jesus said vnto him, It is written again, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and sayeth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then sayeth Jesus vnto him, Auoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

1. Thes. 4. 1. WEbeseech you brethren, and exhort you by the Lord Jesus, that yee increase more and more, euen as ye haue receiued of vs how we ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Jesus Christ. For this is the wil of God, euen your holines: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holi-

nesse

nesse and honour, and not in the lust of concupiscence as do the heathen, which know not God: that no man oppresse & defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified. For God hath not called vs to vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, And departed into the coasts of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying, Haue mercy on mee, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for shee cryeth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and sayd, It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Truth Lord, for the dogs eate of the crummes which fall from their maisters table. Then Iesus answered and sayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Matt. 15. 11.

¶ The third Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The

The Epistle.

Ephe. 5. 1

BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthines, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes: for because of such things cōmeth the wrath of God vpon the children of disobedience. Be ye not therfore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but al things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them sayd, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the help of Beelzebub cast out deuils, by whose help doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee Almightie God, that we which for our euill deeds are worthily punished,

by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal. 4 21. TEll me, (ye that desire to bee vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was born of the free woman, was borne by promise. Which things are spoken by an allegorie: For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake foorth and cry thou that trauaillest not: for the desolate haue many moe children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

Iohn 6. 1. IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus wen

went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and sawe a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would do. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples, (Andrew Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Iesus sayd, Make the people sit downe. There was much grasse in the place, So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.
The Collect.

WEe beseech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned euermore both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb.9.11

Hrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by ỹ blood of goates and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong Cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himselfe without spot to God, purge your conscience from dead works, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those trasgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh.8.46

Which of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him. Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then sayd the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

sayest, If a man keepe my saying, he shall neuer tast of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not known him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then sayd the Iewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell Phil. 2. 5.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherfore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bow, both of things in heauen, and things in earth, & things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matt. 26.1. AND it came to passe, when Jesus had finished all these sayings, he said vnto his disciples, Ye know that after two dayes shalbe Easter, and the Sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the place of the high Priest (which was called Caiaphas) and held a councell, that they might take Jesus by subtiltie, and kill him. But they sayd, Not on the Holy day, lest there bee an vprore among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This ointment might haue bene well solde, and giuen to the poore. When Jesus vnderstood that, he sayd vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, shee did it to bury mee. Verily I say vnto you, Wheresoeuer this Gospel shall be preached in all the world, there shall also this be tolde that shee hath done, for a memoriall of her. Then one of the twelue (which

(which was called Judas Iscariot) went vnto the chiefe Priests, and said vnto them, What will yee giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of Sweet bread, the disciples came to Iesus, saying to him, where wilt thou that we prepare for thee to eate the Passeouer? And hee sayd, Goe into the City to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate downe with the Twelue: and as they did eate, he sayd, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and sayd, He that dippeth his hand with me in the dish, the same shall betray mee. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had bene good for that man if hee had not bene borne. Then Iudas which betrayed him, answered and said, Master, is it I? He sayd vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying Drinke ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruit of the Vine tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had sayd grace, they went out vnto

mount Oliuet. Then said Jesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe of the flock shalbe scattered abroad: but after I am risen againe I will goe before you into Galile. Peter answered and sayd vnto him, Though all men be offended because of thee, yet will not I be offended. Jesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter sayd vnto him, Yea, though I should die with thee, yet wil I not deny thee. Likewise also said all the disciples. Then came Jesus with them vnto a farme place, (which is called Gethsemane) & sayd vnto the disciples, Sit ye here, while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, & began to ware sorowfull and heauy. Then sayd Jesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And he went a little further, & fel flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & sayd vnto Peter, What could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleep againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

ing, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but he that betrayed him gaue them a token, saying, Whomsoeuer I kisse, the same is he, holde him fast. And foorthwith he came to Jesus, and sayd, Haile master, and kissed him. And Jesus sayd vnto him, Friend, wherefore art thou come? Then came they, and layd hands on Jesus, and tooke him. And behoilde, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smot off his eare. Then sayd Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate dayly with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes Palace, and went in, and sate with the seruants, to see the end. The chiefe Priestes and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellow sayd, I am

able

able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace, And the chiefe Priest answered, and sayd vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus sayd vnto him, Thou hast sayd. Neuerthelesse I say vnto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemie, what neede wee of any more witnesses? Beholde, now yee haue heard his blasphemie, what thinke ye? They answered and sayd, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and sayd vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then began hee to curse and to sweare that he knew not the man. And immediatly the Cocke crewe. And Peter remembred the word of Jesus which sayd vnto him. Before the Cocke crow thou shalt deny mee thrice: and hee went out and wept bitterly. When the morning was come, all the

chiefe

chiefe Priests and Elders of the people held a counsel against Jesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputie. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And he cast downe ꝑ siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, & bought with thē a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of ꝑ Jewes? Jesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was

set

let downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barrabbas, and destroy Iesus. The Deputie answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputie sayd, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the Common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens shuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three daies, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, said, He saued other, himselfe he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darknesse ouer all the land, vntill the ninth houre. And about the ninth houre, Iesus cryed with aloud voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a lowd voyce, yeelded vp the Ghost. And behold, the vaple of the Temple did rent in two parts from the

top

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there beholding him afarre off, which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1

WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, & commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about mee, and there was no man to shew mee any helpe. I marueiled that no man helde me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus will I tread down the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no lying children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, & fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, where is he that brought them from the water of the Sea, with them that fed his sheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus, O God hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuarie, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euer-

lasting

lasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuarie in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mat. 14.1 AFter two dayes was Easter, & the daies of sweet bread. And the hie Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any bulines arise among the people. And when he was in Bethanie in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an alablaster box of ointment called Nard, that was pure and costly, and he brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? for it might haue beene solde for more then three hundred pence, & haue bene giuen to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? Shee hath done a good worke on me: for ye haue the poore with you alwayes, and whensoeuer you will, ye may doe them good: but me haue you not alwayes. She hath done that she could, she came afore hand to anoint my body to the burying. Verely, I say vnto you, Wheresoeuer this Gospel shall bee preached throwout the whole world, this also that shee hath done, shal be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the hie

Priests

Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou maiest eat the Passeouer? And he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say yee vnto the good man of the house, The Master sayeth, Where is the ghest chamber, where I shall eate the passeouer with my disciples? And he wil shew you a great Parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as he had sayd vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at boord, and did eat, Iesus said, Verily, I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? He answered and sayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruite of the vine, vntill that day that I shall drinke it new in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Jesus sayeth vnto them, All yee shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe shal be scattered: but after that I am risen againe, I will goe into Galile before you. Peter sayd vnto him, And though all men be offended, yet will not I. And Jesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was called Gethsemane, and hee sayde to his disciples, Sit yee here, while I goe aside and pray. And hee taketh with him Peter, and James, and John, and began to ware abashed, and to be in an agonie, and sayd vnto them, My soule is heauie, euen vnto the death: tary yee here and watch. And hee went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee sayd, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? couldest not thou watch one houre? Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside and prayed, and spake the same words. And hee returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And hee came the third time, and sayd vnto them, Sleepe hencefoorth, and take your ease, it is enough.

The

The houre is come, Behold, the Sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straight way to him, and sayeth vnto him, Master, Master, and kissed him. And they layd their handes on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and sayd vnto them, Ye be come out as vnto a theefe, with swords and staues, for to take me: I was dayly with you in the Temple teaching, and yee tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without handes: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus sayd, I am: and ye shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and sayd, What need we any further witnesses? Ye haue heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a damsel (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom yee speake. And againe the cock crew. And Peter remembred the word that Jesus had sayd vnto him. Before the cock crow twise, thou shalt deny me thrice times: and he began to weepe.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not com to confusion. He is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that wil reason with me, let him come here foorth to me, Behold the Lord God standeth by mee: what is hee then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknesse & no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorow. Esay 50. 5

The Gospel.

AND anon in ỹ dawning, the hie Priests held a councel with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they lay to thy Mar. 15. 1

charge. Jesus answered yet nothing, so that Pilate maruayled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Iewes? for he knew that the hie Priests had deliuered him of enuie. But the hie Priests moued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will ye then that I doe vnto him, whom ye call the king of the Iewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which is a man interpret, is, The place of dead mens skuls.) And they gaue him to

drinke

drinke, wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and sayd, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voyce, and gaue vp the Ghost. And the vayle of the Temple rent in two peeces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gaue vp the ghost, he sayde, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Ioseph of the citie of Arimathea, a noble counsellour, which also looked for the kingdom of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate, marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linen cloth, and layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses, beheld where he was layd.

¶ Wednesday before Easter.

The Epistle.

Heb. 9.16 WHereas is a Testament, there must also of necessity bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calues and of goates, with water and purple wooll, and hyssope, and sprinckled both the booke and all the people, saying, This is

the

the blood of the Testament, which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer him selfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offring vp of himselfe. And as it is appointed vnto all men that they shall once die, and then cōmeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.

THe feast of Sweet bread drew nigh, Luk.22.1
which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priests and officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the

day

day of Sweet bread, when of necessity the Passeouer must bee offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They sayde vnto him, Where wilt thou that we prepare? And hee sayd vnto them, Beholde, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the guest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went, and found as he had sayd vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks and saide, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruite of the Vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth mee, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among thē, which of them should seeme

seeme to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, hee that sitteth at meat, or he that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yeare they which haue abidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith fayle not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison and to death. And he sayd, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest me. And he sayd vnto them, when I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayd, No. Then sayd he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was hee reputed: for those things which are written of me, haue an end. And they sayd, Lord, behold, heere are two swordes. And hee sayde vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee sayde vnto them, Pray, lest yee fall into temptation.

And

And hee gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me, neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heuinesse, and hee said vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preased nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre foorth. And when he touched his eare, he healed him. Then Jesus sayd vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set down together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, she sayd, This same fellow was also with him. And he denied him,

saying,

saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had said vnto him, Before the cock crow, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things dispitefully sayd they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councill, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: & if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For we our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is 1 Cor. 11. 17.

dissention

dissention among you, and I partly beleeue it. For there must bee sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his own supper, and one is hungry, and another is drunken. Haue ye not houses to eate and drink in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, hee brake it, and said, Take yee and eate, this is my bodie, which is broken for you: this doe yee in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as yee drinke it in remembrance of me. For as often as yee shall eate this bread, and drinke of this cup, yee shall shew the Lords death till hee come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, wee should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that yee

come

come not together vnto cõdemnation. Other things will I set in order when I come.

The Gospel.

THE whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate asked him, saying, Art thou the King of the Iewes? Hee answered him and sayd, Thou sayest it. Then sayd Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, Hee moueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that he belonged vnto Herods iurisdiction, he sent him to Herode which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straightly. And Herode with his men of warre dispised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the High Priests, and the rulers, and the people, and sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1

no

no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayd vnto them the third time, What euill hath hee done? I find no cause of death in him: I will therefore chasten him. and let him goe. And they cried with loud voyces requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layed they the crosse, that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shall be done in the drie? And there were two euill doers led with him

to

to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euil doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger and said, if thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember mee when thou commest into thy kingdome. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Iesus had cryed with a loude voyce, he sayd, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and

the women that followed him from Galilee, stood a farre off, beholding these thinges. And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a City of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in stone wherein neuer man before had bene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and oyntments: but rested on the Sabboth day according to the Commandement.

¶ On Good Friday,
The Collects.

ALmightie God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, & giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee, through our Lord Jesus Christ.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner, but rather that he should be conuerted, & liue, haue mercy vpon all Iewes, Turks, Infidels, and heretikes, and take from them al ignorance hardnesse of harte, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd Iesus Christ our Lord, who liueth and reigneth &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yere continually, make the commers therunto perfect. For would not then those sacrifices haue ceassed to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when he sayth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will wee are made holy euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offring oftentimes one maner of oblation, Heb. 10.1

which can neuer take away sinnes. But this man, after he had offred one sacrifice for sinnes, is set down for euer on the right hand of God, and from henceforth tarrieth till his foes be made his foote stoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (sayth the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities wil I remember no more. And where remission of these thinges is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Iohn 18. 1. WHen Iesus had spoken these words, hee went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Iudas also which betrayed him

him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands & weapons. And Jesus knowing all things that should come on him, went forth and sayd vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus sayd vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am hee, they went backward, and fell to the ground. Then asked hee them againe. Whom seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he: if ye seeke me therfore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Jewes, tooke Jesus, and bound him, and led him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that

kept the doore, vnto Peter, Art not thou also one of this mans disciples? Hee sayd, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee, what I said vnto them: Behold, they can tell what I said. When hee had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euil spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe: and immedatly the Cocke crew. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the Judgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said vnto

vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus, might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayd vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and hie Priests haue deliuered thee vnto mee: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayd vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into ỹ world, that I should beare witnesse vnto the truth: and all that are of the trueth heare my voyce. Pilate said vnto him, What thing is trueth? And when he had said this, he went out againe vnto the Jewes, and sayd vnto them, I finde in him no cause at all. Ye haue a custome, that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Jewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hayle King of the Jewes: and they smote him on the face. Pilate went foorth againe, and sayd vnto them, Beholde, I bring him foorth to you, that ye may know that I finde no fault in him. Then came Jesus foorth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto

them, Behold the man. When the hie Priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take yee him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law, & by our lawe he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, & went againe into the iudgment hall, and said vnto Iesus, Whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes too loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha It was the preparing day of Easter, about the sixt houre. And he sayth vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his Crosse, and went foorth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of

Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city: and it was written in Hebrew, Greeke, and Latine. Then said the high Priestes of the Iewes to Pilate, Write not, King of the Iewes: but that hee said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon thorowout. They sayd therefore among themselues, Let vs not diuide it but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whome he loued, standing, hee sayeth vnto his mother, Woman, Behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these thinges, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a spunge with vineger, and wound it aboute with hyssope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they

might

might bee taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead alreadie, they brake not his legs: but one of the souldiers with a speare thrust him into the side, & foorthwith there came out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that yee might beleeue also. For these things were done, that the Scripture should be fulfilled. Ye shall not breake a bone of him. And againe, another Scripture sayth, They shall looke vpon him whom they haue pearced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, & wound it in linen clothes with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherin was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

1.Pet.3. 17.

IT is better (if the wil of God be so) that ye suffer for well doing, then for euill doing: for as much as Christ hath once suffred for sins, the iust for the vniust, to bring vs to

God,

God, and was killed as pertayning to the flesh, but was quickned in the spirit. In which spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffring of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eyght soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

WHen the Euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went vnto Pilate, and begged the body of Jesus. Then Pilate commanded the body to bee deliuered. And when Joseph had taken the body, hee wrapped it in a cleane linen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, wee remember that this deceiuer said, while he was yet aliue, After three dayes I will rise againe. Command therefore, that the Sepulchre be made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead, and the last errour shall be worse then the first. Pilate sayd vnto them, Yee haue a watch, go your way, make it as sure Matth. 27. 57.

as

as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At morning prayer, in stead of the Psalme, O come let vs, &c. these Anthemes shalbe sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he dyed, hee dyed but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Iesus Christ hast ouercom death, & opened vnto vs ỹ gate of euerlasting life: we humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth with thee and the holy Ghost, now and euer.

The Epistle.

Col. 3. 1. IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affectiõ on heauenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. When soeuer Christ (which is our life) shall shewe himselfe, then shall yee also appeare with him in glory. Wor-

tifie

tifie therfore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euil concupiſcence, and couetouſnes, which is worſhipping of idoles, for which things ſake the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them.

The Goſpel.

THe firſt day of the Sabboths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and ſaw the ſtone taken away from the graue. Then ſhe ran, and came to Simon Peter, and to the other diſciple, whom Jeſus loued, and ſaith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other diſciple, and came vnto the ſepulchre. They ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre. And when he had ſtouped down, he ſaw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe. Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw, and beleeued: for as yet they knew not the Scripture, that he ſhould riſe againe from death. Then the diſciples went away againe to their owne home. Iohn 20. 1.

¶ Munday in Eaſter Weeke.

The Collect.

ALmighty, God which through thy only begotten Son Jeſus Chriſt haſt ouer come death, and opened vnto vs the gate of euerlaſting life: wee humbly beſeech

beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires: so by thy continual helpe we may bring the same to good effect through Jesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34.

PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lord ouer all things, which preaching was published throwout all Jury (and beganne in Galilee, after the Baptisme which John preached) how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Jerusalem, whom they slew & hanged on a tree. Him God raised vp the third day and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God, to be the Judge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luke 24. 13.

BEholde, two of his disciples went that same day to a towne called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the thinges that

that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the thinges which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And hee sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these thinges and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tary

with

with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and he vanished out of their sight. And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what thinges were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter Weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Actes 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

him againe from death the third day, & he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee raysed vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that hee raysed him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine Holy one to see corruptiō. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, and was layd vnto his fathers, & saw corruption. But he whom God raysed againe, saw no corruption. Be it knowen vnto you therefore (yee men and brethren,) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the mids of his Disciples, and sayd vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afrayd, and supposed that they had seene a Spirit. And hee sayd vnto them, Why are yee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a Luke 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he sayd vnto them, Haue ye here any meate? and they offered him a piece of a broyled Fish, and of an hony combe. And hee tooke it, and did eate before them. And hee sayd vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, & to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Ioh. 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth ꝑ world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is trueth. For there are three which beare record in heauen, The Father, the Word and the holy Ghost: and these three are one. And there

are

are three which beare record in earth, The Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe. He that beleeueth not God, hath made him a liar, because he beleeueth not the record, that God gaue of his Sonne. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbaths, when the doores where shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had sayd these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and whosoeuers sinnes ye reteine, they are reteined. John 20. 19.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to be vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 16. THis is thankworthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffered, he threatned not, but cõmitted the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

John 10. 11. CHrist said, I am the good Shepheard. A good shepherd giueth his life for the sheepe. An hired seruant, & hee which is not the shepherd, (neither the sheep are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fould: them

them also must I bring, & they shall heare my voyce, and there shalbe one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: graunt vnto all them that bee admitted into the fellowship of Christes religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers & pilgrims, abstein from fleshly lusts, which fight against the soule, & see that ye haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whither it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the king. 1. Pet. 2. 11.

The Gospel.

IEsus sayd to his disciples, After a while yee shall not see me, and againe after a while ye shall see me, for I goe to the Father. Then sayd some of his disciples betweene them- Ioh. 16. 16.

selues, what is this that he sayeth vnto vs, After a while ye shall not see mee, and againe, after a while ye shall see mee, and that I goe to the Father? They said therefore, what is this that he sayeth, After a while? We cannot tell what he sayth. Jesus perceiued that they would aske him, and sayd vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, After a while ye shall see mee. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Yee shall sorow, but your sorow shalbe turned to ioy. A woman when she trauelleth, hath sorow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to be found, through Christ our Lord. ¶

The Epistle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begat he vs with the word of trueth, that wee should be the first fruites of his

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel.

IEsus sayd vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorow. Neuertheless, I tell you the trueth, it is expedient for you, that I go away. For if I goe not away, that Comforter wil not come vnto you: but if I depart, I will send him vnto you. And when hee is come, he wil rebuke the world of sinne, & of righteousnes, and of iudgment. Of sinne, because they beleeue not on me. Of righteousnesse, because I go to my Father, & ye shall see me no more. Of iudgment, because the prince of this world is iudged alredy. I haue yet many things to say vnto you, but yee cannot beare them away now. Howbeit, when he is come (which is the spirit of trueth) he wil lead you into all trueth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, & hee will shew you things to come. He shall glorifie mee: for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that bee good, and by thy mercifull guiding may perfoorme the same, through our Lord Jesus Christ.

The Epistle.

Iam. 1. 22. BEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, & declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetful hearer, but a doer of the worke) the same shall bee happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To visite the fatherlesse and widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

The Gospel.

Ioh. 16. 23. VErily, verily I say vnto you, whatsoeuer ye aske the Father in my Name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy shall be full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. I went out frō the Father, and

came

came into the world. Againe I leaue the world, and goe to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are wee ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Jeſus anſwered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye ſhalbe ſcattered euery man to his owne, & ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in mee ye might haue peace, for in the world ſhall yee haue tribulation: But bee of good cheare, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almightie God, that like as we do beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus began to do and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo hee ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourtie dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith Acts 1. 1.

(saith he) ye haue heard of mee. For Iohn truely baptized with water, but ye shalbe baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? And hee sayd vnto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power. But yee shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worlds ende. And when hee had spoken these things, while they beheld, he was taken vp on high, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white apparell, which also said, Ye men of Galile, why stand yee gasing vp into heaueu? This same Iesus which is taken vp from you into heauen, shal so come, euen as yee haue seene him goe into heauen.

The Gospel.

Mark. 16. 14. IEsus appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen again from the dead. And hee said vnto them, Goe ye into all the world, & preach the Gospel to all creatures: He that beleeueth and is baptized, shall be saued: But he that beleeueth not, shalbe damned. And these tokens shall follow them that beleeue. In my Name they shal cast out deuils, they shall speake with new tongues, they shall driue away Serpents, and if they drinke any deadly thing, it shal not hurt them: they shal lay their handes on the sicke, and they shall recouer. So when

when the Lord had spoken vnto them, hee was receiued into heauen, and is on the right hande of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Ascension day.

The Collect.

O God, the king of glory, which hast exalted thine onely Sonne Iesus Christ, with great triumph vnto thy kingdome in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

THe end of all things is at hand. Be ye therefore sober, and watch vnto prayer: But aboue al things haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Be yee harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another. as good ministers of the manifolde graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the ability which God ministreth to him, that God in al things may be glorified through Iesus Christ, to whom be praise and dominion for euer & euer. Amen. 1. Pet. 4. 7.

The Gospel.

WHen the Comforter is come, whom I will send vnto you frō the Father (euen the Spirit of trueth, which proceedeth of the Father) he shall testifie of me, & ye shal beare witnesse also, because ye haue bene Ioh. 15. 26.

bene with mee from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. But these things haue I told you, that when the time is come, ye may remember then that I told you.

Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Graunt vs by the same Spirit to haue a right iudgment in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had bene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Creets and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

IEsus said vnto his disciples, If yee loue mee keepe my Commandements, and I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth mee no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. He that hath my Commaundements and keepeth them, the same is hee that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, & will shew mine owne selfe vnto him. Judas saith vnto him, (not Judas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Jesus answered, and said vnto him, If a man loueme, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. Hee that loueth me not, keepeth not my sayings. And the word which

John 14. 15.

which ye heare is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shal teach you all things, & bring al things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I go and come again vnto you. If ye loued me, ye would verily reioyce, because I said I goe vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen so do I.

¶ Munday in Whitsun weeke.

The Collect.

GOd, which as vpon this day hast taught the hearts, &c. As vpon Whitsunday.

The Epistle.

Actes 10 34. THen Peter opened his mouth, and said, Of a trueth I perceiue, that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and

and with power. Which Iesus went about doing good, and healing al that were oppressed of the deuil: for God was with him. And we are witnesses of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raysed vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fel on all them which heard the preaching. And they of the Circumcision, which beleeued, where astonied as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost aswell as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

SO God loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onely Ioh. 3. 16.

begot-

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doeth the trueth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

Act. 8. 14. WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

Iohn 10. 1 VErily, verily I say vnto you, he that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a theefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voyce, & he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his own sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

uerbe

uerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then sayd Jesus vnto them againe, Verily, verily I say vnto you, I am the dooze of the sheepe. All, euen as many as came before me, are theeues and murderers, but the sheepe did not heare them. I am the dooze, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, & that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glozy of the eternall Trinitie, and in the power of the deuine Maiestie, to wozship the Unitie: Wee beseech thee, that throughe the stedfastnesse of this faith, we may euermoze be defended from all aduersitie, which liuest and reignest one God, wozld without end. Amen.

The Epistle.

AFter this I looked, and behold, a dooze was open in heauen, and the first voyce which I heard, was as it were of a Trumpet, talking with me, which sayd, Come vp hither, and I will shew thee things which must bee fulfilled hereafter. And immediatly I was in the Spirit, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emerald. And about the Seate were foure and twentie seates, and vpon the seates foure and twenty Elders sitting, clothed Apoca. 4. 1.

in white rayment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thundring, and voyces. And there were seuen lamps of fire burning before the seate, which are the seuen Spirits of God, and before the seat there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate were foure beastes full of eyes before and behind. And the first beast was like a Lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beastes had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almightie, which was, and is, and is to come. And when those beastes gaue glory and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, & cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are and were created.

The Gospel.

Iohn. 3. 1. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Iesus answered and sayd vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus sayd vnto him, How

can

can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Maruaile not thou that I sayd vnto thee, Ye must be borne from aboue. The wind bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it cōmeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered, and sayd vnto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say vnto thee, we speake that we know, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue tolde you earthly things, and yee beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came down from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernes, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

1. Iohn. 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, But that he loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that we dwell in him, and he in vs, because he hath giuen vs of his Spirit: and we haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as hee is, euen so are wee in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath paine: he that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? and this Commaundement haue we of him, that he which loueth God, should loue his brother also.

The

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in torments, hee lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and he cryed, and sayd, Father Abraham, haue mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrary wise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then hee sayd, I pray thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them lest they come also into the place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they wil repent. He sayd vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arise from death againe. Luke 16. 19.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faylest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

1. Iohn 3. 13.

MArueyle not, my brethren, though the world hate you. We know that we are translated from death vnto life, because wee loue the brethren. Hee that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby we know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to God ward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commaundement, that we beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which hee hath giuen vs.

The

The Gospel.

A Certaine man ordained a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needs goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue me excused. And another sayd, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seruant, Goe out quickly into the streets and quarters of the City, and bring in hither the poore, and feeble, and the halt and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roume. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty aide we may be defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. 1. Pet 5. 5.

Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober and watch: for your aduersary the deuil, as a roaring Lion, walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Jesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. 1. THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharises and Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he lose on of them) doeth not leaue ninety and nine in the wildernesse, & goeth after that which is lost, vntill hee finde it? And when he hath found it, hee layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbors, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats, (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

for

for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: Graunt this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the crature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the wil thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoptiō of the children of God, euen the deliuerance of our bodyes. Rom. 8. 18.

The Gospel.

BEe ye mercifully, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shalbe forgiuen. Giue, and it shall bee giuen vnto you, good measure, and Luke 6. 36.

pressed

preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And hee put forth a ſimilitude vnto them. Can the blinde leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye. Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinitie.

The Collect.

GRaunt, Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Pet. 3. 8. BE you all of one mind, and of one heart, loue as brethren, be pitifull, bee courteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that yee are thereunto called, euen that yee ſhould bee heires of the bleſſing. For hee that doeth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euil and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous.

and

and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euil. Moreouer, who is he that will harme you, if ye follow that which is good? Yea happy are ye if any trouble happen vnto you for righteousnesse sake. Be not yee afrayd for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpon him to heare the word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, and were washing their nets. And hee entred into one of the shippes (which pertayned to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement, I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sanke againe. When Simon Peter saw this, hee fell downe at Jesus knees, saying, Lord, goe from mee, for I am a sinfull man. For hee was astonyed, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men. Luke 5.1.

men. And they brought the ships to land, and forsooke all, and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises, which exceed al that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow yee not, that all we which are baptized in Iesus Christ, are baptized to die with him? we are buried then with him by baptisme for to die, that likewise as Christ was raysed from death by the glory of ꝑ Father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him: Knowing that Christ being raysed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, hee liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

Matt. 5. 20. IEsus sayd vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises, ye cannot enter into

into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth shall be in danger of Iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and go thy way first and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduersay quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison, Verily I say vnto thee, thou shalt not come out thence till thou hast payd the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of al power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with al goodnesse, and of thy great mercie keep vs in the same through Iesus Christ our Lord.

The Epistle.

I Speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when ye were seruants of sinne, ye were loyd of righteousnesse. What fruit had ye then in Rom. 6, 19.

in those things whereof ye are now ashamed? For the end of those things is death. But now are ye deliuered from sin, and made the seruants of God, and haue your fruit to be sanctified, & the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mark. 8, 1. IN those dayes when there was a very great company, and had nothing to eate, Iesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue beene now with me three dayes, and haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few smal fishes: and when he had blessed he cõmanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets ful. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The

The Epistle.

BRethren, we are debters, not to the flesh, to liue after the flesh: for if ye liue after the flesh, yee shall die. But if yee, through the spirit, doe mortifie the deedes of the bodie, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that wee are the sons of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annered with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth foorth good fruits: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring foorth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, & cast into the fire. Wherefore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father, which is in heauen. Mat. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot bee without thee, may by thee

thee be able to liue according to thy will, through Jesus Christ our Lord.

The Epistle.

1. Cor. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, and all passed thorow the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one spirituall meate, & did al drinke of one spiritual drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensāples to vs, that we should not lust after euil things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heed, lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make away, that ye may be able to beare it.

The Gospel.

Luke, 16. 1. IEsus sayd vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that hee had

wasted

waſted his goods. And he called him, and ſayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardſhip, for thou mayeſt bee no longer Steward. The Steward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from me the Stewardſhip. I cannot dig, and to beg I am aſhamed, I wote what to do, that when I am put out of the Stewardſhip, they may receiue mee into their houſes. So when he had called all his maſters debters together, he ſaid vnto the firſt, How much oweſt thou vnto my maſter? And he ſayd, An hundred tunnes of oyle. And he ſayd vnto him, Take thy bill, and ſit downe quickly, and write fifty. Then ſaid he to another, How much oweſt thou? And he ſaid, An hundred quarters of wheate. He ſayd vnto him, Take thy bill, and write fourſcore. And the Lord commended the vniuſt Steward, becauſe he had done wiſely. For the children of this world are in their Nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue need, they may receiue you into euerlaſting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy merciſull eares, O Lord, bee open to the prayers of thy humble ſeruants: and that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

CONcerning ſpirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto 1. Cor. 12. 1.

you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withal. For to one is giuen through the Spirit the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these al worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41. AND when he was come neere to Hierusalem, he beheld the City, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The

The Collect.

GOd, which declarest thy Almighty power most chiefly in shewing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it except ye haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleep. After that appeared he to Iames then to all the Apostles, and last of all he was seene of me, as one that was borne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1. Cor. 15. 1

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luke 18. 9.

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not

not the ministration of the Spirit be much more glorious? For if the ministration of condemnation bee glorious, much more doeth the ministration of righteousnesse exceed in glory.

The Gospel.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers into his eares and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commaunded them that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake. Marke. 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: grant we beseech thee, that we may so runne to thy heauenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seede were the promises made. He sayeth not, In his seeds, as many: but, In thy seed, as of one, which is Christ. Gal. 3. 16

This I say, that the Law, which began afterward beyond foure hundred & thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? the Law was added because of transgression (till the seede came, to whom the Promise was made) and it was ordeyned by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23. HAppy are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life. He sayd vnto him, What is written in the Law? How readest thou? And he answered and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended

from

from Hierusalem to Jericho, and fell among theeues, which robbed him of his rayment, & wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourned, came vnto him, and when he saw him, he had compassion on him, and went to him and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when hee departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he sayd vnto him, He that shewed mercy on him. Then sayd Jesus to him, Goe and do thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith hope and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle,

SAy, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. Gal. 5. 16
These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of

the flesh are manifest, which are these: adultery, fornication, uncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, envying, murther, drunkennes, gluttony, and such like, of the which I tel you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christes, haue crucified the flesh with the affections and lusts.

The Gospel.

Luke. 17. 11.

AND it chanced as Jesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood afar off, and put forth their voyces, and sayd, Jesus maister, haue mercy on vs. When he saw them, he sayd vnto them, Go, shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed, And one of them, when he saw that he was cleansed turned backe againe, and with a lowd voyce praised God, and fell downe on his face at his feet, and gaue him thankes. and the same was a Samaritane. And Jesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And hee sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man

man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be Circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Jesu, neither Circumcision auayleth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ bee with your spirit. Amen. Gal. 6. 11.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the foules of the ayre, for they sow not, neither doe they reape Matth. 6. 24.

reape, nor carry into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that yee haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 13.

Desire that you faint not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which

is father of all that is called father in heauen and earth, that he would graunt you according to the riches of his glory, that yee may bee strengthned with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that yee might bee filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, bee praise in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Iesus went into a City called Naim, and many of his disciples went with him, and much people. When hee came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the Citie was with her. And when the Lord saw her, hee had compassion on her, and sayde vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd. Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throwout all Iury, and throwout all the regions which lie round about. Luke. 7. 11.

¶ The

The Collect.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Ephe. 4 1. I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, for bearing one another through loue, and bee diligent to keepe the vnity of the Spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1. AND it chanced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him And beholde, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? and they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when hee marked how they preased to bee in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sit not

not downe in the highest roume, lest a more honourable man then thou bee bidden of him, and he that bade him and thee, come and say vnto thee, Giue this man roume: and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sit in the lowest roume, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.

¶ The xviij. Sunday after Trinitie

The Collect.

LOrd wee beseech thee, grant thy people grace to auoyd the infections of the deuill, and with pure heart & minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your behalfe for the grace of God which is giuen you by Jesus Christ, that in al things ye are made rich by him, in all vtterance & in all knowledge, by the which things the testimony of Jesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Jesus Christ, which shal also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Jesus Christ. 1. Cor. 1. 4.

The Gospel.

When the Pharises had heard that Jesus had put the Saduces to silence, they came together, and one of them (which was a Doctour of the Lawe) asked him a question, tempting him, Matt. 22. 34.

and

and saying, Master, which is the greatest Commandement in the Law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commaundements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? Whose sonne is hee? They sayd vnto him, The sonne of Dauid. He sayd vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footestoole? If Dauid then call him Lord, how is hee then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix, Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: graunt that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

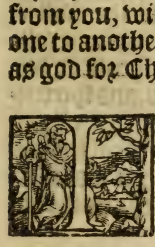
The Epistle.

Ephes. 4. 17.

THis I say & testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vnclean-

cleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that yee haue heard him, and haue bene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceiueable lusts: to be renued also in the Spirit of your mind, & to put on that New man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angry, but sinne not, Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy comunication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitternesse, and fiercenesse, and wrath and roaring, and cursed speaking be put away from you, withall maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as god for Christs sake hath forgiuen you.

The Gospel.



IEsus entred into a ship, and passed ouer and came into his owne City. And behold, they brought to him a man sicke of the palsey, lying in a bed. And when Iesus saw the faith of them, hee sayde to the sicke of the palsie, Sonne bee of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus saw their thoughts, he Mat. 9. 1.

he sayd, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee, or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and go vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from al things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord

The Epistle.

Ephes. 5. 15. TAke heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwayes for al things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1 IEsus sayd, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his ser-

seruants to call them that were bidden to the wedding: and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and intreated them shamefully, & slew them. But when the King heard thereof, hee was wroth and sent forth his men of warre, and destroyed those murtherers and burnt vp their city. Then sayd he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the king came in to see the ghests, and when he espied there a man which had not on a wedding garment, he sayd vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and bind him hand and foote, and cast him into vtter darkenes, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant we beseech thee mercifull Lord to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Eph.6.10 MY brethren, bee strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, hauing on the brest-plate of righteousnesse, and hauing shooes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwaies with all maner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the Secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the point of death. Then sayd Jesus vnto him, Except ye see signes and wonders ye will not beleeue.

The

The Ruler sayd vnto him, Sir, come downe, or euer that my sonne die. Jesus sayth vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and hee went his way. And as he was going downe, the seruants met him, and told him saying, Thy sonne liueth. Then enquired hee of them the houre when he began to amend. And they sayd vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus sayd vnto him, Thy sonne liueth. And he beleeued, and all his household. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee to keepe thy household the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

THanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begunne a good worke in you, shall performe it vntill the day of Jesus Christ, as it becommeth me that I should iudge of you all, because I haue you in my heart, for asmuch as ye are all companions of grace with mee, euen in my bondes, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from Phil. 1. 3.

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospel.

Matt 18. 21. PEter said vnto Jesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he layd hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him saying, Haue patience with mee, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were very sorie and came and tolde vnto their Lorde all that had happened

happened. Then his Lord called him, and saide vnto him, O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? and his Lord was wroth, and deliuered him to the Jaylers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiii Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, wee may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be ye followers together of me, and looke on them which walke euen so as yee haue vs for an example. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharises went out, and tooke counsell howe they might tangle him in his wordes. And they sent out vnto him their dis- Matth. 22. 15.

ciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? is it lawfull that tribute bee giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, said, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they toohe him a peny. And hee sayd vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueyled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailty wee haue committed. Grant this, &c.

The Epistle.

Col. 1. 3. WE giue thankes to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which yee beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will in all wisdom & spiritual vnderstanding, that ye might walke worthy of the Lord, that in al things ye may please, being fruitful in all good workes, & increasing in the knowledge of God, strengthned with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake vnto the people, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. Matt. 9. 18. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when hee saw her, hee said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, & sawe the minstrels and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, he went in, & tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land.

The Collect.

STirre vp, wee beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee bee plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Iere. 23. 5. BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shal beare rule, and bee shal prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen The Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall bee no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and ledde the seed of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shal dwel in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Iesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fiue barley loaues, and two fishes, but what are they among so many?

many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, said, This is of a trueth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundaies that were omitted between the Epiphanie and Septuagesima.

¶ Saint Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, & beleeue in thy heart, that God raised him vp frō death, thou shalt be safe. For to beleeue vp the heart, iustifieth, and to knowledge with the Rom. 10. 9.

the mouth, maketh a man safe. For the Scripture sayth, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iewe and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the name of the Lord, shall be safe. How then shall they call on him, on whome they haue not beleeued? How shall they beleeue on him, of whome they haue not heard? How shall they heare without a Preacher? And how shall they preach without they bee sent? as it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth, Lorde, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the endes of the world. But I demand whether Israel did know or no? First Moses sayth, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, and sayth, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayeth, All day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Mat. 4. 18. AS Iesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he sayth vnto them, Follow mee, and I will make you to become fishers of men. And they straight way left their nets, and followed

followed him. And when he was gone foorth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer bee reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshould of God, & are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost. Ephes. 2. 19.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them whē Jesus came. The other disciples therefore sayd vnto him, Wee haue seene the Lord. But he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes, John 20. 24.

dayes, again his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, & stood in the midst, and said, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The Epistle.

Acts. 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to carie to Damasco to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Hierusalem. And when hee iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul why persecutest thou me? and he sayd, What art thou Lord: And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied sayd, Lord, what wilt thou haue me to doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tharsus. For behold hee prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many, of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priests, to bind all that call on thy Name. The Lord sayd vnto him, Goe thy way, For he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and me children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that

thou

thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bin scales, and he receiued sight, and arose, and was baptised, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straight way he preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Matth. 19.27.

PEter answered, & said vnto Iesus, Behold, we haue forsaken al, and followed thee, what shall we haue therefore? Iesus said vnto them, Verily I say vnto you, that when the Son of man shall sit in the seate of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance

stance of our flesh: so grant that we may be presented vnto thee with pure and cleare mindes, by Jesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

WHen the time of their purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord: Euery man childe that first openeth the matrix, shal be called holy to the Lord) & to offer (as it is sayd in the Law of the Lord) a payre of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple. Luk. 2. 22

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddest chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles: grant that thy Church being alway preserued from false apostles, may be ordered and guided by faithfull and true Pastors, through Jesus Christ our Lord.

The Epistle.

IN those dayes Peter stood vp in the middes of the Disciples, and sayd, (the number of names that were together, were about an hundred and twenty) Ye men and brethren this- Act. 1. 15.

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And ỹ same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch ỹ the same field is called in their mother tongue Acheldama, that is to say, The bloody fielde. For it is written in the booke of Psalmes, His habitation be voyd, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that he was taken vp from vs) must one be ordeined to bee a witnesse with vs of his resurrection. And they appoynted two: Ioseph, which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might goe into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matt. 11. 25. IN that time Iesus answered, and sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shal finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, we may bee brought vnto the glory of his Resurreccion, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye bee grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shal conceiue and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that hee my know to refuse the euill and chuse the good. Esai. 7. 10.

The Gospel.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a Luke 1. 26.

man, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her, and sayd, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, and beare a Sonne, & shalt call his Name Iesus. He shalbe great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall raigne ouer the house of Iacob for euer, and of his kingdom there shall be none end. Then said Mary to the Angel, how shall this bee, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall bee borne, shall be called, The Sonne of God. And behold thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the first moneth, which was called barren: for with God nothing shal be impossible. And Mary sayd, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrin of thy Euangelist S. Marke, giue vs grace that wee bee not like children, caryed away with euery blast of vaine doctrine: but firmely to be established in the truth of thy holy Gospel, through Iesus Christ our Lord.

The

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Ephe. 4 7
Wherefore he saith, When he went vp on high, hee led captiuitie captiue and gaue gifts vnto men. That hee ascended. what meaneth it, but that hee also decended first into the lower parts of the earth? He that descended is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Sheapheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ. That wee henceforth should bee no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together throwout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it self through loue.

The Gospel.

IAm the true vine, and my father is Ioh. 15. 2
an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge that it may bring foorth more fruite. Now are yee cleane, through the

wordes which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can yee, except yee abide in mee. I am the Vine, yee are the branches. He that abideth in mee, and I in him, the same bringeth forth much fruit. For without mee can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you: Continue you in my loue. If ye keepe my commandements, yee shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1. 1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad.

My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that

ye

ye may be perfect and sound, lacking nothing. If any of you lacke wisedom, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is toss of the windes, and carped with violence: Neither let that man thinke that he shal receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when hee is made low: for euen as the floure of the grasse shall he passe away. For as the sun riseth with heate, and the grasse withereth, and his floure falleth away, & the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

AND Iesus said vnto his disciples, Let not your heartes bee troubled. Yee beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I wil come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Trueth, and the life. No man commeth to the Father but by me. If ye had known me, ye had known my Father also: and now ye know him, and haue seene him. Philip saith vnto Ioh. 14. 1

him. Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I beene so long time with you, and yet hast thou not knowen me? Philip, hee that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doeth the workes. Beleeue me that I am in the Father, and the Father in me, or else beleeue me for the workes sake. Verely, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shal he doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee shall aske any thing in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifold giftes, nor yet of grace, to vse them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle.

Acts 11. 22 TIdings of these things came vnto the eares of the congregation which was in Jerusalem. And they sent forth Barnabas, that he should goe vnto Antioch. Which when hee came, and had seene thee grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people

people was added vnto the Lord. Then departed Barnabas to Tarsus to see Saul: and when hee had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to goe and bring forth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the Father in my Name, he may giue it you. Ioh. 15. 12.

¶ Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent

to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine, and holy life, that we may truely repent, according to his preaching, & after his example constantly speake the trueth boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord.

The Epistle.

Esa. 40. 1. BEe of good cheare, my people, O yee Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an ende, that her offence is pardoned, that shee hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cryed in the wildernesse, Prepare the way of the Lorde in the wildernesse, make straight the path for our God in the desert. Let all valleys bee exalted, and euery mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough bee made plaine fieldes. For the glory of the Lorde shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wither, or that the floure faue away, yet the word of our God endureth for euer. Goe vp vnto the high hill, O Sion, thou that bringest good tydings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Juda, Behold your God, behold, the Lorde God shall come with power, and beare rule with his arme, Beholde, he bringeth his treasure with him,

and

and his worthes goe before him. Hee shall feede his flocke like a heardman, he shal gather the Lambes together with his arme, and cary them in his bosome, and shall kindly entreat those that beare yong.

The Gospel.

IN Elizabeths time came that shee should be deliuered, and shee brought foorth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his Name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, & he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iury, & they that heard them layd them vp in their hearts, saying, What maner of child shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, Luk. 1. 57

thers, and remember his holy Couenant: That hee would performe the othe which hee sware to our father Abraham, for to giue vs. That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people for the remission of sinnes, through the tender mercie of our God, whereby the day Spring from an high hath visited vs. To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in wildernesse, till the day came when he should shew himselfe vnto the Israelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Son Jesus Christ, hast giuen to thine Apostle S. Peter many excellent gifts, and commanded him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, & the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Jesus Christ our Lord.

The Epistle.

Acts 12.1

AT the same time, Herod the king stretched forth his hands to vexe certaine of the congregatiõ, & he killed James the brother of John with the sword. And because he saw it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were

the

the dayes of sweet bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter between two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, & stirred him vp, saying, Arise vp quickly. And his chaynes fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought that hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the City, which opened to them by the owne accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coasts of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They sayd, Some say that thou art Iohn Baptist, some Elias, some Ieremias, Mat. 16. 13.

or one of the Prophets. Hee saith vnto them, But whom say yee that I am? Simon Peter answered and said, Thou art Christ the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke wil I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the Kingdome of heauen: and whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou lookest in earth, shall be looked in heauen.

¶ Saint Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking al worldly and carnal affections, may be euermore ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle.

Acts 11. 27.

IN those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stoode vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herod the

king

king stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, and took Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, the one on thy Right hand, and the other on the left, in thy kingdome. But Iesus answered, and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke indeed of my cup, and be baptised with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shal not be so among you. But whosoeuer wil be great among you, let him be your minister, and whosoeuer wil be chiefe among you, let him be your seruant: Euen as the Son of man came not to bee ministred vnto, but to minister, & to giue his life a redemption for many. Matt. 20. 20.

¶ S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to

to beleeue and to preach thy word: grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Act. 5. 12. BY the hands of the Apostles were many tokens and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when hee came by might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalē, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The kings of Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdom, as my Father hath appointed vnto me, that ye may eat and drinke

drinke at my table in my kingdome, and sit on seates iudgeing the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Euangilist: Grant vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that wee haue such an Office, euen as God hath mercy on vs, wee goe not out of kinde, but haue cast from vs the cloakes of vnhonestie, & walke not in craftinesse, neither handle wee the word of God deceitfully, but open the trueth, and repoze our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknes, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor 4. 1.

The Gospel.

AND as Iesus passed forth frō thence, he saw a man named Matthew, sitting at the receit of Custome: and he said vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate Matt. 9. 9.

at

at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they sayd to his disciples, Why eateth your master with Publicans and sinners? But when Jesus heard that, he said vnto them, They that be strong need not the Physitian, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice: For I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

Eternall God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apoc. 12. 7. THere was a great battell in heauen: Michael and his Angels fought with the dragon, & the dragon fought with his Angels, and preuailed not, neither was there place found any more in heauen. And the great dragon that old serpent called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowde voyce, saying, In heauen is now made saluation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and

and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Jesus saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, and set him in the middest of them, and said, Verily I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But who so doth offend one of these little ones which beleeue in mee, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is bitter for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) bee cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that yee despise not one of these litte ones. For I say vnto you, that in heauen their Angels do alwayes behold the face of my Father, which is in heauen. Mat. 18

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in ỹ Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hence forth there is layd vp for mee a Crowne of righteousnes, which the Lord, that is a righteous Iudge, shall giue me at that day, not to me onely, but to all them that loue his comming. Do thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken mee, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the Coppersmith did mee much euil, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

Luke 10. 1. THe Lord appointed other seuentie and two also, and sent them two and two before him into euery citie and place, whither hee himselfe would come. Therefore hee sayd vnto them,

them, The haruest is great, but the labourers are few. Pray ye therfore the Lord of the haruest to send forth labourers into his haruest. Go your wayes, beholde, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of Peace bee there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ, mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto such iudgement: they turne the grace of our God into wantonnesse, & deny God (which is the Iude 1.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knowe this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

Iohn 15. 17. THis commaund I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. Hee that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene and hated, not onely me, but also my Father.

Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord. Amen.

The Epistle.

BEholde, I Iohn sawe another Angell ascende from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed ỹ seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand of all the tribes of the children of Israel. Apoc. 7.2

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Ioseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cryed with a lowde voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beastes, & fell before the seate on their faces, and worshipped God saying, Amen: Blessing, and glory and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5, 1. IEsus seeing the people, went vp into a mountaine, and when hee was set his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shal obteine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill sayings against you for my sake, reioyce & be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, Vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart; all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, & the other party will not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the

Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linen cloth vpō it shall stand in the body of the Churche or in the Chancell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the Northside of the Table, shall say the Lords prayer with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandements: and the people kneeling, shall after euery Commandement aske God mercy for their transgression of the same after this sort.

Minister.

GOd spake these words, & said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a ielous

God,

God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keep holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt do no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these two collects following for the King, the priest standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite haue mercy vpon the whole

Con-

Congregation, and so rule the heart of thy chosen seruant James our King & Gouernour, that he knowing whose minister he is, may aboue all things seeke thy honour and glory, and that wee his subiects, duely considering whose authoritie hee hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmightie and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, wordes and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediatly after the Collects, the priest shall read the Epistle beginning thus.

The Epistle written in the Chapter of.

¶ And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel written in the Chapter of.

¶ And the Epistle and Gospel being ended, shall be said the Creed.

IBeleeue in one God, the Father Almightie, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God

Light

Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffred, and was buried, and the third day he rose againe, according to the Scriptures and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set foorth by common authoritie.

¶ After such sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following. and earnestly exhort them to remember the poore, saying one or moe of these sentences following as he thinketh most conuenient by his discretion.

Matth. 5. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Lawe and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen. Matth. 7.

Zache stood foorth, and said vnto the Lorde, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure foulde. Luke 19.

Who goeth a warrefare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke. 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shal reape your worldly things? 1. Cor. 9.

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the altar, are partakers with the altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously, let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, Galat. 6.

and

and specially vnto them which are of the houshold of faith.

1.Tim.6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may wee cary any thing out.

1.Tim.6. Charge them which are rich in this world, that they bee ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life.

Hebr.6. God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the Saints, and yet do minister.

Hebr.13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1.Ioh.3. Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob.4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob 4. Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, do thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie.

Prou.19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what hee layeth out, it shall be payed him againe.

Psal 41. Blessed be the man that prouideth for the sicke and needie: the Lorde shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay

to

to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant James our King, that vnder him wee may be godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authority vnder him, that they may truely and indifferently minister iustice to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly seruing thee in holynesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life bee in trouble, sorrow,

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vntayd.

row, need, sickenesse, or any other aduersitie: Graunt this, O Father, for Jesus Christs sake our onely mediatour and aduocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Jesus Christes sake, that ye will not refuse to come thereto being so louingly called & bidden of God himselfe. Ye know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghests to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not bee mooued? who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take yee good heed, lest yee, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, bee you not ashamed to say ye will not come? When you should returne to God, will you excuse your selfe, and say that you bee not ready? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They that refused the feast in the Gospel,

Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if yee will in no wise thus doe, consider with your selues, how great iniurie you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse yee will not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this bee counted els, then a further contempt & vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is sayd vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shal ye heare these words? What wil this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then ye should so do, depart you hence, and giue place to them that bee godly disposed. But when you de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banket of most heauenly food. These things if yee earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

Earely beloued, forasmuch as our duty is to render to Almightie God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Jesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you

shall

shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then you shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communion doth nothing else but increase your damnation. And because it is requisite ỹ no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesayd cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduise, and comfort, as his conscience may be relieued, and that by the ministery of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding all scruple and doubtfulnesse.

¶ Then shall the Priest say this Exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ,

and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guiltie of the bodie and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuy, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Iudge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour, Amend your liues, and be in perfect charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Sauiour Christ, both God & man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the ende that we should alway remember the exceeding great loue of our Master and only Sauiour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtayned to vs: he hath instituted and ordayned holy mysteries, as pledges of his loue, and continuall remembrance

brance of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commaundements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall Confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, we knowledge and bewaile our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, word, and deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and bee heartily sory for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy sonne our Lord Iesus Christs sake, forgiue vs

all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop being present, stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest also say.

¶ Heare what comfortable wordes our Sauiour Christ sayeth to all that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refresh you.

So God loued the world, that he gaue his only begotten Sonne, to the end that all that beleeue in him should not perish but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we should at all times, and in all places, giue thankes vnto thee. O Lord, holy Father, Almighty, euerlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or els immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Jesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, & that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day and seuen dayes after,

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day and seuen dayes after

THrough thy most dearely beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to al his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Jesus Christ our Lord, according whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bene a mighty winde, in the likenesse of fiery tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie.

IT is very meet, right, and our bounden duetie, that we should at all times & in all places giue thankes to thee, O Lord, Almighty, & euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shal the Priest, kneeling downe at Gods board, say in the name of them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table, O merciful Lord, trusting in our owne righteousnesse, but in thy manifolde and great

mercies.

mercies. We be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinful bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs, Amen.

¶ Then the Priest standing vp shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes hee brake it, and gaue it to his disciples, saying, Take, eat this is my body, which is giuen for you, do this in remembrance of me. Likewise after Supper hee tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke yee all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: doe this, as oft as ye shal drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shal say.

THe body of our Lord Iesus Christ, which was giuen for thee, preserue thy body & soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thanke sgiuing.

¶ And the Minister that deliuereth the cup, shall say.

THe blood of our Lord Iesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shal be sayd as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of prayse & thanke sgiuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that al we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and

with

with whom, in the vnity of the holy Ghost, al honour and glory be vnto thee, O Father Almighty, world without end, Amen.

¶ Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy euerlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without ende. Amen.

¶ Then shall be sayd or sung.

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou

onely

onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shal let them depart with this blessing.

THe peace of God which passeth all vnderstanding keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be sayd after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shalserue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euerliuing God, vouchsafe wee beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commaundements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ, Amen.

GRaunt we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and

praise

praise of thy Name, through Jesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Jesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Jesus Christ our Lord Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which wee haue faithfully asked according to thy will, may effectually be obteined, to the releefe of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Vpon the holy dayes (if there be no Communion) shal be sayd all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) and one or moe of these Collects afore rehearsed, as occasion shal serue. And there shal be no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion. And if there bee not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall bee no

no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe. The bread and wine for the Communion ſhall bee prouided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhoner ſhall reckon with his Parſon, Vicar or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomeably due, then and at that time to be payd.

The miniſtration of baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Witſuntide: At which times it was openly miniſtred in the preſence of al the Congregation. Which cuſtome now being growen out of vſe, although

although it cannot for many considerations be wel restored again, it is thought good to folow the same as neere as conueniently may be. Wherfore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundaies, & other holy daies, when the most number of people may come together, aswel for that the congregation there present may testifie the receiuing of them that be newly baptized into the number of Christs Chutch, as also because in the baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuertheles, if necessitie so require, children may at all times be baptized at home.

Publique Baptisme.

¶ When there are children to bee baptized vpon the Sunday or Holy day, the parents shall giue knowledge ouer night or in the morning afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people with the children, must be ready at the Font, either immediatly after the last Lesson at Morning praier, or els immediatly after the last Lesson at Euening praier, as the Curate by his discretion shall appoint. And then standing there, the Priest shal aske whether the children be baptized or no. If they answere no: then shal the Priest say thus.

Earely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercy

he wil graunt to these children that thing, which by nature they cannot haue, & they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, & be made liuely members of the same.

Then shall the Priest say.

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the arke from perishing by water, and also didst safely lead the children of Israel thy people thorow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, and al other waters to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: We call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them, O Lord, as thou hast promised by thy welbeloued Sonne, saying. Aske, and you shall haue, seeke, and you shal finde, knocke and it shalbe opened vnto you. So giue now vnto vs that aske, let vs that seeke,

seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and sayd vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minster shall make this briefe exhortation vpon the words of the Gospel.

FRiendes, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to folow their innocency. You perceiue how by his outward gesture and deed he declared his good will toward them: For he imbraced them in his armes, he layed his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerla-

sting kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heirs of euerlasting saluation, through our Lord Jesus Christ, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmotherrs on this wise.

WEl beloued friends, ye haue brought these children here to be baptized, yee haue prayed that our Lord Jesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Doest

DOest thou forsake the deuil and all his workes, the vaine pompe & glory of the world, with all couetous desires of the same, the carnall desires of the flesh so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Priest say.

OMercifull God, grant that the old Adam in these children may bee so buried, that the New man may be raysed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to

haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our Office and ministery, may also be indued with heauenly vertues, & euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Jesus Christ for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shal take the childe in his hands, and aske the name. And naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I Baptize thee in the Name of the father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a Crosse vpon the childs forehead, saying,

WE receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully

fully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithful souldier and seruant, vnto his liues end. Amen.

¶ Then shall the Priest say.

SEeing now, dearely beloued brethren, that these children bee regenerate and grafted into the body of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almightie God, that they may leade the rest of their life according to this beginning.

¶ Then shall be said,

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

WEeeld thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead vnto sinne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdom, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers & Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuil and all his workes, to beleeue in God, and to serue him: you must remember that it is your parts and duties to see that these infants be taught,

so soone as they shalbe able to learne, what a solemne vow, promise and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefely you shall prouide that they may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The minister shall cõmand that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme, set foorth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in priuate houses in *time of necessitie, by the Minister of the Parish, or any other* lawfull Minister, that can be procured.

¶ The Pastors and Curates shall often admonish the people, that they defer not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnlesse vpon a great & reasonable cause declared to the Curate, and by him approued. And also they shal warne them, that without great cause, & necessity, they procure not their children to be baptized at

home in their houses. And when great need shall compel them so to doe, then Baptisme shalbe administred on this fashion. First, let the lawful Minister, and them that be present, call vpon God for his grace, & say the Lords Prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptise thee in the Name of the Father, and of the Sonne and of the holy Ghost. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuertheless, if the child which is after this sort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him priuatly before vsed: Or if the child were baptized by any other lawful Minister, that then the minister of the Parish, where the child was borne or Christened, shall examine & trie, whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answere that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?
Who was present when the childe was baptized?
And because some things Essentiall to this Sacrament, may happen to be omitted, through feare or haste in such times of extremitie: Therefore I demaund further of you.
With what matter was the child baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be: then shall not he christen the child again, but shall receiue him as one of the flock of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in original sin, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heyres of euerlasting life. For our Lord Jesus Christ doth not deny his grace and mercy vnto such infants, but most louingly doeth call them vnto him, as the holy Gospel doeth witnesse to our comfort on this wise.

Mark, 10. 13. AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said vnto them, suffer litle children to come vnto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a litle child, he shal not enter therin. And when he had taken them vp in his armes he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, ye heare in this Gospel the wordes of our Sauiour Christ, that he commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how hee exhorted all men to follow their innocency. Ye perceiue how by his outward gesture and deede, hee declared his good will toward them: for he embraced them in his armes, hee layd his handes vpon them, and blessed them.

them. Doubt ye not therefore, but earnestly beleeue, that hee hath likewise fauourably receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kingdome. Wherefore, we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this infant, let vs faithfully and deuoutly giue thanks vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our Faith, let vs recite the Articles conteined in our Creed.

¶ Here the Minister, With the Godfathers and Godmothers, shall say.

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuil and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnal desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Marie, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the thirde day, that hee ascended into heauen, and sitteth at the right

hand

hand of God the Father Almightie, and from thence he shall come againe at the end of the world, to iudge the quicke and the dead? And do you in his name beleeue in the holy Ghost. the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty & euerlasting God, heauenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Jesus Christ, may continue thy seruant & attaine thy promise, through the same our Lord Jesus Christ thy Son, who liueth & reigneth with thee in the vnity of ỹ same holy Spirit euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught, so soone as he shall be able to learne, what a solemne vow, promise, & profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, & chiefly ye shal prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a

Christian

Christian life, remembring alway that baptisme doth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and be made like vnto him, that as he died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnes, continually mortifying al our euill and corrupt affections, and daily proceeding in all vertue, and godlines of liuing.

And so foorth as in publike Baptisme.

But if they which bring the Infants to the Church, do make such vncertaine answeres to the Priests questions, as that it cannot appeare that the child was baptised with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essentiall parts of Baptisme: then let the Priest baptize it in forme aboue written, concerning Publike Baptisme, sauing that at the dipping of the child in the Font, he shall vse this forme of words.

I F thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shal receiue it, according to S. Pauls doctrine, who teacheth that al things should be done in the Church to the edification of the same, it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the Articles of the Fayth, the Lords prayer, and the ten commaundements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shal appoint) shal by his discretion appose him in. And this order is most conuenient to be obserued for diuers considerations.

First, because that when children come to the yeeres of discretion

discretion, and haue learned what their Godfathers & godmothers promised for them in Baptisme, they may then themselues with their own mouth, & with their owne consent, openly before the Church ratifie & confirm the same, & also promise that by the grace of God they wil euermore indeuour themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto. Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sin, and the assalts of the world and the deuil, it is most meet to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuil, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: wherby it was ordained that Confirmation should be ministred to them that were of perfit age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God. And that no man shal think that any detriment shal come to children by deferring of their cõfirmation, he shal know for truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery child, before he be brought to be confirmed by the Bishop.

Question.

WHat is your Name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

Answere.

My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and bowe three things in my name. First, that I should forsake the deuill, and all his workes, the pompes, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to do as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of Saluation, through Jesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy Beliefe.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the

the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these Articles of thy beliefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that you should keepe Gods Commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath or in the water vnder the earth: thou shalt not bow downe to them,

nor

nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children vnto the thirde and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee, and keepe my Commaundements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not hold him guiltelesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these Commandements?

Answere.

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answere.

My duety towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with al my soule, and with al my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answere.

My duety towards my neighbour is to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honor and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, Spirituall pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deede. To be true and iust in all my dealing. to beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able

to

to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that he will bee merciful vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answere.

Two onely as generally necessary to saluation,

that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere,

I meane an outward and visible signe, of an inward and Spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinckled with it: In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spirituall Grace?

Answere.

A death vnto sinne, and a New birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or things signified?

Answere.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby?

Answere.

The strengthning and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come vnto the Lords Supper?

Answere.

To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a New life, haue a liuely faith in Gods mercie through Christ, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer the ten Commandements, and also can answere to such questions of this short Catechisme, as the Bishop, or such as he shall appoint, shall by his discretion appose them in: then shal they be brought to the Bishop, by one that shall bee his Godfather or Godmother, that euery child may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation, or laying on of hands.

Our helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and dayly increase in them thy manifolde gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, wee haue layd our hands, to certifie them by this signe of thy fauour & gracious goodnes toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for euer. Amen.

¶ The Curat of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church instruct and examine so many children of his parish, sent vnto him, as the time will serue, as he shall thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those childrē of his parish, which can say the Articles of the faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shal none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

The forme of solemnization of Matrimony.

¶ First, the Banes must be asked three seuerall Sundayes or Holy dayes in the time of seruice, the people being present, after the accustomed maner.

¶ And if the persons that should be married, dwel in diuers Parishes, the Banes must bee asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

¶ At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.

Earely beloued friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galile, and is commended of S. Paul to bee honourable among all men, and therefore is not to enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetly,

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, as you will answere at the dreadfull day of Iudgement, whē the secrets of all hearts shalbe disclosed, that if either of you do know any impedimēt, why ye may not be lawfully ioined together in Matrimony, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Mariage, if any man do aleage and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Sureties with him, to the parties, or els put in a caution to the full

value

value of such charges as the persons to be maried do sustaine, to proue his allegation: then the solemnization must be deferred vnto such time, as the trueth bee tried. If no impediment be alleadged, then shal the Curate say vnto the man.

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Priest say vnto the woman.

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinãce, in the holy estate of Matrimony? wilt thou obey him, and serue him, loue, honour, and keepe him in sickenesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The Woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to be maried vnto this man?

¶ And the Minister receiuing the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duety to the priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Goste. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternal God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whome wee blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe

and

and keepe the bow & couenant betwirt them made, (wherof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shal the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlock, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour loke vpon you, and so fill you with al spiritual benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarkes going to the Lords Table, shall say or sing this Psalme following.

Beati omnes Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thy handes: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

The

¶ This Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

OVr Father which art in heauen, halowed be thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy Holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a Tower of strength.

Answere.

From the face of their enemy.

Minister.

O Lord heare our prayer,

Answere.

And let our cry come vnto thee.

Minister.

OGod of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy

holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestly, that they may see their childrens children vnto the third and fourth generation, vnto thy prayse and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order diddst appoint, that out of man, created after thine owne image & similitude, woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one, O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe

for

for it, louing and cherishing it euen as his owne flesh, and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobriety, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shalbe said a Sermon, wherin ordinarily, so oft as there is any marriage, the office of a man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duety of husbands toward their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all maried men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh, This mysterie is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married. Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men that are married. Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duety of the husband toward the wife. Now likewise yee wiues heare and learne your dueties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Epes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

There-

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Colos. 3.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either by putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde & quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare. 1. Pet. 3.

¶ The newe married persons the same day of their marriage, must receiue the holy Communion.

¶ The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house shal say, Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sick mans presence, he shall say, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whō thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

OVr Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answere.

From the face of his enemy.

Minister.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and releiue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetual peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visite him O Lord, as thou diddest visite Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former healthy, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoeuer your sicknesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent

pent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him hvmble thankes for his fatherly visitation, submitting your selfe wholly vnto his wil, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes do chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please thy gracious goodnesse to visit vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffring patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffred paine, he entred not into his glory, before he was crucified. so truely our way to eternall ioy is to suffer here with

Christ

Christ, and our dooze to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefoze, taking your sickenesse, which is thus profitable foz you, patiently, I exhoze you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And fozasmuch as after this life, there is account to bee giuen vnto the righteous Judge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that acculing and condemning your selfe foz your owne faults, you may finde mercy at our heauenly Fathers hand foz Christs sake, and not bee accused and condemned in that fearefull iudgement: therefoze I shall shoztly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should oz no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus,

DOest thou beleeue in God the Father Almighty, &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done wrong or iniury to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed may be said, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sick person, and that most earnestly, to liberalitie toward the poore. Here shal the sicke person make a special confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent & beleeue in him, of his great mercie forgiue thee thine offences: and by his authoritie committed vnto mee, I absolue thee from all thy sinnes, in the Name of the father, and of the Sonne, and of the holy Ghost Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost merciful God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing father, whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ, Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Go not farre from me, O God: my God haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntil now: therefore wil I tel of thy wonderous works.

Forsake mee not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh mee: yea, & broughtest me frō the deep of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpō an instrument of musick: vnto thee will I sing vpō the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bow and obey, bee now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The

the ſicke.

FOraſmuch as all mortal men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhal depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhal pleaſe Almighty God to call them, the Curates ſhal diligently frō time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him, and hauing a conuenient place in the ſicke mans houſe where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily healthfulnes if it bee thy gracious will, and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, diſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee Hebr. 12.

correcteth: Yea, and he scourgeth euery sonne whom he receiueth.

The Gospel.

John 5. **VErely verely I say vnto you, he that heareth my word, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation, but passeth from death vnto life.**

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe and after minister vnto them that be appointed to communicate with the sicke. But if any man, either by reason of extremitie of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment do not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Christ, profitably to his soules health, although he do not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme **In thee O Lord haue I put my trust**, and goe straight to the Communion.

¶ In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the Parish or neighbours can bee gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him,

¶ The

¶ The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clerks shall sing, and so goe either into the Church, or towards the graue.

I Am the resurrection & the life, saith the Lord. Hee that beleeueth in mee, yea, though hee were dead, yet shall hee liue. And whosoeuer liueth and beleeueth in me, shall not die for euer. Iohn 11.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shal bee couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shal behold him, not with other, but with these same eyes. Iob 19.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord. 1. Tim. 6 Iob 1.

¶ When they come to the graue, while the corps is made ready to be layd into the earth, the Priest shall say, or the Priest and Clearkes shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a flowre, he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life we be in death: of whom may we seeke for succour but of thee, O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O Iob 14.

holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shal change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sayd or sung.

I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shal folow this Lesson taken out of the 15 Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die, euen so by Christ shal all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming: then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reigne till he haue put all his enemies vnder his feete. The last enemie that shall bee destroyed, is death. For hee hath put all things vnder his feete. But when hee sayeth, All things are put vnder him: it is manifest, that hee is accepted

that

that hath put all things vnder him. When all things are subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may bee al in all. Els what doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea, and why stand wee alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly, That I haue fought with beastes at Epesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shal die, Be not ye deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How rise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body.

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doth corruption inherite incorruption. Behold, I shew you a mysterie. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible must put on incorruption, and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shalbe brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell where is thy victory: The sting of Death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, bee ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our

Our Father, which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burdē of the flesh, be in ioy and felicitie: we giue thee hearty thanks, for that it hath pleased thee to deliuer this (N) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that wee with this our brother, and al other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to bee sory as men without hope, for them that sleepe in him: Wee meekely beseech thee, O Father, to raise vs from the death of sinne vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shal then pronounce to al that loue and feare thee, saying, Come yee blessed children of my Father,

receiue

receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

The thankesgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes, or such like, as the case shal require.

FOrasmuch as it hath pleased Almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth: yee shall therefore giue hearty thanks vnto God, & pray.

Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He wil not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, & thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull Father, that shee through thy helpe may both faithfully liue and walke in her vocation according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall bee said; after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntil the said discipline may be restored againe, (which thing is much to bee wished) it is thought good, that at this time in your presence should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners: may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister,

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the unmercifull, the fornicatours, adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

Psal. 119. NOw, seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition & meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

Matth. 3. * For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

Heb 11. * It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, * the

Psal. 11. Esa. 26. Lord is come out of his place, to visit the wickednesse

Mala. 3. of such as dwell vpon the earth. But * who may abide the day of his comming? Who shall be able to endure when he appeareth? * His fanne is in his hand,

Matth. 3 and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable

quenchable fire. *The day of the Lord commeth as a theefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall *appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubburnes of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. *Then shall they call vpon me, saith the Lord, but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercie, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, *Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5.
Rom. 2.
Prou. 1.
Matt. 25.

*Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth when none can worke: but *let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not *cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart wee returne vnto him. *For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool.

2. Cor. 6.
Iohn 9.
Matth. 25.
Esai 1.

Ezec. 18. *Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? turne you then, and ye shall liue.

1. Iohn 2. * Although we haue sinned, yet haue we an aduocate with the Father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

Esay 53. *For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in

Matth. 11 his wayes, *if wee will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and

Matth. 25 hee will set vs on his right *hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy, Amen.

¶ Then shal they al kneele vpon their knees, & the Priest & Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalme, *Miserere mei Deus*,

Haue

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei Deus Psal. 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out al my misdeedes.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, thorow Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burthen of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

T Urne thou vs, O good Lord, & so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer necessary for all persons.

Most mercifull God, I a wretched sinner acknowledge my selfe bound to keep thy holy Commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleeue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, & in Christs merits, to be purged from my sinnes, and not in my good workes, bee they neuer so many. Giue mee grace to loue thy holy worde feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach me so to pray, that my petitions may bee graciously heard of thee. Keepe mee vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue mee, that I ware not proude. In aduersitie helpe mee, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sin through frailtie, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, that I may amend

amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightnes, sad without distrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct mine houshould in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer necessary to be said at all times.

O Bountifull Iesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee: and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious body once offered vpon the crosse, and thine owne blood shed once for all my ransome. Therefore cast mee not away, whom thou by thy great wisedome hast made: despise mee not, whome thou hast redeemed with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercy on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon mee with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, and die therein. I reknowledge, that if thou shouldest

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercie, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring al sinners, truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue mee grace to leade a godly and innocent life, grant mee thy heauenly Wisedome, inspire my heart with Faith, Hope and Charitie, giue mee grace to be humble in prosperitie, patient in aduersitie, obedient to my Rulers, faithfull vnto them that trust me, dealing truely with al men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy Passion. Amen.

FINIS.

THE Psalter or Psalmes of DAVID, after the Translation of the great BIBLE.

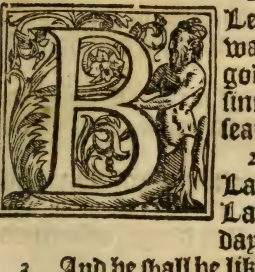
Pointed as it shall be sung or said in Churches.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Maiestie.

1610.

¶ The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. 1.



Blessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. Morning prayer.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

WHy do the Heathen so furiously rage together: and why doe the people imagin a vaine thing?

2 The Kings of the earth stand vp, and the Rulers take counsell together: against the Lord, and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my Holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce: and he heard me out of his Holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Salua-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O yee sonnes of men, how long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne

4 Turne thee, O Lord, and deliuer my soule: Oh saue me me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: & worne away because of all mine enemies.

8 Away from mee all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, & lift vp thy selfe: because of the indignatiō of mine enemies, arise vp for me in the iudgement that thou hast cōmanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with mee, O Lord: according to my righteousnesse, and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly came to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that hee made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemies and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe & oxen: yea, and the beasts of the field.

8 The foules of the aire, & the fishes of the sea: and whatsoeuer walketh thorow the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shal neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of curling, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: & priuily in his lurking dennes doth he murder the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard þ desire of the poore: thou

prepareſt their heart, & thine eare heareneth therto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth bee no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay yee then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within their quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will bee caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes ſeat is in heauen.

5 His eyes conſider the poore: and his eye liddes trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe doeth his ſoule abhorre.

7 Vpon the vngodly hee ſhal raine ſnares, fire, and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.

8 For the righteous Lord loueth righteouſnes: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

HElpe mee, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitful lps: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, with our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so louingly with mee: yea, I will praise the Name of the Lord most Highest.

Dixit insipens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt & become abominable in their doings: there is not one ỹ doth good, no not one.

3 The Lood looked down from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are al such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right: and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and dis-

appoin-

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offrings of blood wil I not offer: neither make mẽtion of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwaies before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, and shalt find no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O holde thou vp my goings in thy paths: that my footesteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies cõpasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue

the

the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence; my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer,

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shal he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled & quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remooued:

remooued : hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 Yee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shal he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto al his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder mee for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

38 I will smite them, that they shal not be able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battel: thou shalt throw down mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I wil

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue mee.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruel enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe Heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to run his course.

6 It goeth forth from the vttermost part of the heauen, & runneth about vnto the ende of it againe, and there is nothing hid from the heat thereof.

7 The Lawe of the Lord is an vndefiled Lawe, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, ye, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight, O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph

in

in the Name of the Lord our God: the Lord perfo:me all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in ho:ses: but we wil remember the Name of the Lo:d our God.

8 They are b:ought downe and fallen: but wee are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 Fo: thou shalt p:euent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen fo: euer and euer.

5 His honour is great in thy saluation: glo:y and great wo:ship shalt thou lay vpon him.

6 Fo: thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lo:d: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shal feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy w:ath: the Lo:d shall destroy them in his displeasure, and the fire sh ll consume them.

10 Their fruite shalt thou root out of the earth:

and

and their seed from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God, looke vpon mee, why hast thou forsaken mee: and art so farre from my health, & from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brests.

10 I haue bin left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

13 Many oxen are come about mee: fat bulles of Basan close me in on euery side,

13 They

13 They gape vpon me with their mouths: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting ware.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogs are come aboue mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands & my feete: I may tell all my bones they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all yee seede of Israel.

24 For he hath not dispised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues

selues and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickned his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come and the heauens shal declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 Hee shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shal follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shal rise vp in his holy place?

4 Euen hee that hath cleane handes, and a pure heart: and that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Lead me foorth in thy trueth, and learne mee: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore

will

will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keep his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall pluche my feet out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou mee out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen mine enemies & my foes came vpon me to eat vp my flesh: they stumbled & fell.

3 Though an hoste of men were laid against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou ỹ Lords leisure: be strong, & he shal comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like thẽ that go down into ỹ pit.

2 Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my hands toward the Merciseat of thy holy Temple.

3 O plucke me not away, neither destroy me wt the vngodly & wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte Domino. Psal, 29.

BRing vnto the Lord, O yee mightie, bring yong rammes vnto the Lord: ascribe vnto the Lorde worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wilderneſſe of Cades.

8 The voyce of of the Lord maketh the Hindes to bring

bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shal giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lorde my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing praises vnto the Lord, O yee Saints of his: and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer bee remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face fro mee: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I go downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put of my sackcloth, & girded my with gladnesse.

13 Therefore shall euery good man sing of thy prayse without ceasing: O my GOD, I will giue thanks vnto thee for euer.

In te Domine speraui, Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hande of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong City.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuertheless thou hearedst the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord al ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and hee shall stablish your heart: all ye that put your trust in the Lord.

Beati

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee: & teach thee in ỹ way wherein thou shalt go: and I will guide thee with mine eye.

10 Be yee not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vn-

to

to him with the Lute and instrument often strings.

3 Sing vnto the Lord a new song: sing praises lustily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By ꝑ word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsailes of princes.

11 The counsel of ꝑ Lord shal endure for euer: & the thoughts of his heart frō generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld al the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them ꝑ feare him:

him: and vpon them that put their trust in his mercy.
18 To deliuer their soules from death: and to feed them in the time of dearth.
19 Our soule hath patiently tarried for the Lord: for he is our helpe, and our shield.
20 For our heart shall reioyce in him: because we haue hoped in his holy Name.
21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.
2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.
3 O praise the Lord with me: and let vs magnifie his Name together.
4 I sought the Lord, and he heard me: yea, he deliuered me out of al my feare.
5 They had an eye vnto him, and were lightened: and their faces were not ashamed.
6 Lo the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.
7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.
8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.
9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.
10 The lions do lacke and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.
11 Come ye children and hearken vnto me: I wil teach you the feare of the Lord.
12 What man is he that lusteth to liue and would faine see good dayes: keepe thy tongue from euil, and thy

thy lips that they speake no guile.

13 Eschew euill, & do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica me Domine. Psal 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them ỹ fight against me. Morning prayer.

2 Lay hande vpon the shielde and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his nette that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.

11 False witnes did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonor, that boast thēselues against me.

27 Let thē be glad and reioyce, ẏ fauour my righteous dealing: yea, let thē say alway, Blessed be ẏ Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnes standeth like ỹ strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy O God: & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shal giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee stil in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against ỹ man that doth after euill counsails.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, else shalt thou be mooued to do euil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt look after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth: and shal be refreshed in the multitude of peace.

12 The vngodly seeketh counsel against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall go through their owne heart: and their bow shalbe broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: & in the daies of dearth they shall haue ynough.

20 As for the vngodly, they shal perish, and the enemies of the Lord shall consume as the fat of lambes: yea euen as the smoke shall they consume away.

21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him, shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and now am olde: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shal inherit the land: and dwel therein for euer.

31 The mouth of ỹ righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shal bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shalbe rooted out at the last.

40 But ỹ saluation of the righteous cõmeth of the Lord:

Lord: which is also their strēgth in ỹ time of trouble.
41 And the Lord shal stand by them and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten mee in thy heauy displeasure. Morning prayer.
2 For thine arrowes stick fast in me: and thy hand prẽsseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.
5 My woundes stinke, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and misery: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.
12 They also that sought after my life, layd snares for me: & they that went about to doe me euil, talked of wickednesse, and imagined deceit all the day long.
13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and be sorie for my sinne.

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, & the number of my daies: ꝑ I may be certified how lōg I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, & with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a Thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offring thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath bene of thy truth, & of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euil.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore and needy: the Lord shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him & keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lieth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies spake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, hee telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meat day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe Holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies þ trouble me, cast me in þ teeth.

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why

art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy Holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WEe haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driuen out the heathen with thy hand, & planted them in: how thou hast destroied the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Iacob.

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-worde among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be com vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into ꝑ place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any strange god: shall not

God

God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer thē the childrē of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpō thy thigh, O thou most mighty: according to thy worship and renowme.

5 Good lucke haue thou w̄ thine honor: ride on, because of the word of truth, of meekenes, & righteousnes, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shallbe subdued vnto thee: euen in the mids among the kings enemies.

7 Thy seat, O God, endureth for euer: the scepter of thy kingdome is a right Scepter.

8 Thou hast loued righteousnes, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colours.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before the.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shalbe brought vnto the King in raiment of needle worke: the virgins that be her fellowes shal beare her company, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore wil wee not feare though the earth be mooued: and though the hilles bee caried into the mids of the Sea.

3 Though the waters thereof rage & swell: and though ỳ mountains shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the king-

domes

domes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together, all ye people: O sing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whome he loued.

5 God is gone vp with a merie noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his Holy seat.

9 The princes of ỹ people are ioyned vnto the people of ỹ God of Abraham: for God, which is very high exalted, doeth defend ỹ earth as it were with a shield.

Magnus

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the city of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the city of the Lord of hosts, in the city of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse, O God: in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High & low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one bee made rich: or if the glory of his house be increased.

17 For he shal cary nothing away with him when he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shal come, and shal not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

61 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my words behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, hee honoureth mee: and to him that ordereth his conuersation right, wil I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash mee, and I shal be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free spirit.

13 Then shall I teach thy waies vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings & oblations: then

then shall they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas ỹ goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: and to talk of lies more then righteousnes.

5 Thou hast loued to speake all words that may do hurt: O thou false tongue.

6 Therfore shal God destroy thee for euer: he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.

2 Corrupt are they, & become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken ỹ bones of them ỹ besieged thee, thou hast put them to cõfusion because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that behold my soule.

5 Hee shall reward euill vnto mine enemies: destroy them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe,

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get mee away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues, O Lord, & deuide them: for I haue spied vnrighteousnes, and strife in the city.

10 Day and night they go about within the wals thereof: mischiefe also & sorrow are in the mids of it.

11 Wickednesse is therein: deceit, and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then peraduenture I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is hee that hath deliuered my soule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee layde his handes vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter: hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, & he shal nourish thee: & shal not suffer the righteous to fal for euer.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shalbe in thee O Lord.

Misereremei Deus, Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure mee: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my wordes: all that they imagine, is to doe euill.

6 They hold all together, & keep themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods worde will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE merciful vnto mee, O God, bee mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most hie God: euen vnto the God þ shal perfourme the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe wil awake right early.

10 I wil giue thankes vnto thee O Lord, among the people: & I wil sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si veré vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lies.

4 They are as venemous as the poison of a Serpent: euen like the deafe Adder ꝯ stoppeth her eares.

5 Which refuseth to heare the voice of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his feet steps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward.

ward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, O God: defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about through the city.

7 Beholde, they speake with their mouth, and two words are in their lips: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the city.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bin my defence & refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, & scatered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, & deuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holines, I will reioice and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 He verely is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuise is only how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thourewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shal be satisfied, euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that swear by him shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoote at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keep secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shal make thē fall: in so much that who so seeth thē, shal laugh them to scorne.

9 And all men that see it, shal say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and vnto thee shall the vowe be performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that hearest the prayer: vnto thee shal all flesh come.

3 My misdeeds preuayle against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receiuest vnto thee: he shall dwell in thy court, and shall bee satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnes of his people.

8 They also that dwell in the vttermost parts of the earth, shall be afrayd at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest rayne into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yere with thy goodnes: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernes: and the little hils shall reioyce on euery side.

14 The folds shalbe full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shal worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the sea into drie land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God, (ye people:) and make the voice of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs into a wealthy place.

12 I will go into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks & goats.

14 O come hither & hearken all ye that feare God:

and

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our own God shal giue vs his blessing.

7 God shal blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning Prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, & defendeth the cause of ỹ widowes: euen God in his holy habitatiõ.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God sentest a gracious raine vpon thine inheritance: & refreshedst it whẽ it was weary.

10 Thy congregation shal dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were discomfited: and they of the houshold diuided the spoyle.

13 Though ye haue lyen among the pots, yet shall yee bee as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hil of Basan, so is Gods hil: euen an hie hill as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hil, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, & receiued gifts for mē: yea, euen for thine enemies, ỹ the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom cōmeth saluation: God is the Lord by whō we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing w the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of siluer: and when he hath scattered the people that delight in warre.

31 Then shal ỹ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I paide them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be cõfoũded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euẽ eaten me: and ỹ rebukes of them ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to cōfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withal: & let the things that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and

let

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee voide: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and build the Cities of Iuda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal.70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden by euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon the Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.

4 Lift vp thy feet, that thou mayst vtterly destroy euery enemy: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the middes of the Congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of olde: the helpe that is done vpon earth, he doeth it him selfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to bee meate for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

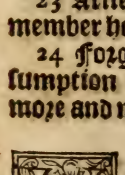
22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.



Nto thee, O God, doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is full mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and suckе them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men whose hands were mightie, haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon the earth.

10 The fiercenesse of man shall turne to thy praise: and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and wil he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine own infirmitie: but I wil remẽber the yeres of the right hand of ỹ most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraide: the depths also were troubled.

17 The clondes powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

HEare my Law, O my people: encline your eares vnto the wordes of my mouth. Euening prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 He made a couenant with Jacob, and geue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not

not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderful worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 Hee diuided the sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse: and gaue them drinke therof, as it had bene out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 He smote the stonie rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the

the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the clouds aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels foode: for hee sent them meate enough.

27 Hee caused the East winde to blow vnder heauen: & through his power he brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauie wrath of God came vpon them, and slewe the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this, they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that God was their strength: and that the hie God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: nei-

ther continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderneſſe: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Catterpiller: and their labour vnto the Grashopper.

48 He destroyed their vines with haileſtones: and their Mulberie trees with the frost.

49 He smote their Cattell also with haileſtones: and their flocks with hote thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the peſtilence.

52 And smote all the first borne in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his owne people, hee led them forth like

like sheepe: & caried thē in the wildernes like a flocke.

54 Hee brought them out safely that they should not feare: couerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: causled their land to be deuided among them for an heritage, & made ỹ tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widdowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there hee builded his temple on high: and layd the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to bury thē.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Help vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengance of thy seruants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheep of thy pasture, shall giue thee thankes for euer: & will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were Couered with the shadow of it: & the bowghes thereof were like the goodly cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes?

13 The wilde Boze out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thy owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel, and a Law of the God of Jacob.

5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered.

uered thee: and heard thee, what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 Oh that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars: but their time should haue endured for euer.

17 Yee should haue fedde them also with the finest wheate floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a iudge among Gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessitie haue right.

4 Deliuer the out cast and poore: saue them from the hand of the vngodly.

5 They will not be learned nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye al are children of the most higheſt.

7 But ye ſhal die like men: and fall like one of the princes.

8 Ariſe, O God and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis. Pſal 83.

HOlde not thy tongue, O God, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counceil againſt thy ſecret ones.

4 They haue ſaid, Come, and le vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites and the Iſmaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Siſera, and vnto Jabin, at the brooke of Riſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which ſay, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the winde,

14 Like as fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah:) art onely the most highest ouer all ye earth.

Quàm dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes.

2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my

my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he with-hold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. psal. 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore & in misery. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lorde art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord: and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of cõpassion and mercy: long suffering, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercie

vpon

vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted mee.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philistines also: and they of Tyre, with the Mozians, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine

6 Thine indignation lieth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and frendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shall be alway of the louing kindenesse of the Lord: with my mouth will I euer bee shewing thy trueth, from one generation to another. Euening prayer.

2 For I haue said, Mercy shalbe set vp for euer: thy truth shalt thou stablish in the heauens.

3 I

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth, most mightie Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shal walke in ꝑ light of thy countenance.

17 Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy

thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our king.

20 Thou spakest sometime in visions vnto thy Saints, & saidest: I haue laid helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shal smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shalbe with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shal call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie wil I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant wil I not breake, nor alter the thing that is gone out of my lips: I haue sworne once

by

by my holinesse that I will not faile Dauid.

35 His seede shall indure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that gee by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death: shal he deliuer his soule from the hand of hel?

48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy truethe?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praysed be the Lord for euermore. Amen. Amen.

Domine,

Domine, refugium. Psal. 90.

LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore yeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that

thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersitie.

16 Shewe thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfullnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong

Lion

Lion and the dragon shalt thou treade vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shal set him vp, because he hath knowen my Name.

15 He shal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, & vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy works: and I wil reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workes of wickednes do flourish: then shall they be destroyed for euer, but thou Lord art the most hiest for euermore

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring foorth more fruit in their age: and shall be fat and well liking.

14 That they may shewe how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift up their voyce: the floods lift up their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord are very sure: holinesse becommeth thine house for euer.

Deus vltionum Psal. 94.

O Lord God to whome vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe

2 Arise thou iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully, and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage,

6 They

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntil the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euil doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I said, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shal recompense them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with Thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For hee is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued mee, and saw my workes.

10 Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

OSing vnto the Lord a New song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great and cannot worthily bee praised: he is more to be feared then all gods.

5 As for the gods of the Heathen, they be but Idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad therof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his Seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his Holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a New song: for he hath done marueilous things.

2 With his owne right hand, & with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: Sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let

8 Let the Sea make noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shal giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgment, thou hast prepared equity: thou hast executed iudgement and righteousnes in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them out of the cloudie pillar: for they kept his Testimonies, and the Law that hee gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, & come before his presence with a song.

2 Be

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankesgiuing, and into his courtes with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shalbe of Mercy and Judgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lyes shall not tarry in my sight.

11 I shall soone destroy al the vngodly that are in the land: that I may roote out all wicked doers from the City of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer,

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I cal, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a fire brand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernes: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me al the day long: & they that are mad vpō me, are sworn together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shalbe borne, shal praise ꝓ Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall ware olde as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule, and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercy: long suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euē so is the Lord merciful vnto them that feare him.

14 For he knoweth whereof wee be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell

cell in strength: yee that fulfill his Commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the wind.

4 Hee maketh his Angels spirits: and his ministers a flaming fire.

5 Hee layde the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beastes of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the foules of the aire haue their habitation: and sing among the branches.

13 He

13 He watereth the hils from aboue: the earth is filled with the fruit of thy works.

14 He bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birdes make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild goates: and so are the stony rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their praye: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Liuiathan whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and

when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shal endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the loohe of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will prayse my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and prayse him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O yee seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath beene alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that he made with Abra-
ham: and the othe that he sware vnto Isahac.
10 And appointed the same vnto Jacob for a law:
and to Israel for an euerlasting testament.
11 Saying, Vnto thee will I giue the land of
Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and
they strangers in the land.
13 What time as they went from one nation to
another: from one kingdome to another people.
14 He suffered no man to doe them wrong: but re-
prooued euen Kings for their sakes.
15 Touch not mine anointed: & doe my Prophets
no harme.
16 Moreouer he called for a dearth vpon the land:
and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Jo-
seph which was sold to be a bond seruant.
18 Whose feet they hurt in the stocks: the yron en-
tred into his soule.
19 Untill the time came that his cause was know-
en: the word of the Lord tried him.
20 The King sent and deliuered him: the prince of
the people let him goe free.
21 He made him Lord also of his house: and ruler
of all his substance.
22 That hee might informe his princes after his
will: and teach his Senators wisdome.
23 Israel also came into Egypt: and Jacob was a
stranger in the land of Ham.
24 And he encreased his people exceedingly: and
made them stronger then their enemies.
25 Whose heart turned, so that they hated his peo-
ple: and dealt vntruely with his seruants.
26 Then sent hee Moses his seruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Yee turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts

34 He spake the word, & the grashoppers came, and catterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote also the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and

they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino Psal. 106.

Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.

2 Who can expresse the noble actes of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuertheless he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deep, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desart.

15 And hee gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offering of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w̄ their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpō his couenant, & pitied them according vnto ȳ multitude of his mercies: yea, he made all those that led them away captiue, to pity them.

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry & thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darknesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most Hie.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant Vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and giue praise with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds:

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his Holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine, Ephraim also is the strength of my head.

9 Juda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade mee into the strong City: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his daies be fewe: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widowe.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that hee may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it bee

farre

farre from him.

17 He clothed himselfe with cursing like as with araiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God, according vnto thy Name: for sweete is thy mercy.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hãd of the poore: to saue his soule from vnrighteous Iudges.

Dixit

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said vnto my Lord: sit thou on my right hand, vntil I make thine enemies thy foot stoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy power shall the people offer thee free-wil offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 Hee shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thãks vnto ꝑ Lord with my whole heart: secretly among the faithful, & in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The merciful, and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudge-

ment:

ment: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truely and equitie.

9 He sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shal be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is stablished and wil not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad & giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shal grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like rammes: and the little hils like young sheepe.

5 What ailed thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like rames: and ye little hilles like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and

for

for thy Truethes sake.

2 Wherefore shall the Heathen say: where is now their God.

3 As for our God hee is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walk not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the: Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But wee will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gat hold vpon mee.

4 I shall finde trouble and heauinesse, and I shal call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are liars.

11 What reward shal I giue vnto the Lord: for all the benefites that he hath done vnto mee?

12 I will receiue the cup of saluation, and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine hand maid, thou hast broken my bonds in sunder.

15 I

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lord in the sight of all his people: in ꝑ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the Trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that help me: therfore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord wil I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke: ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light:

binde

binde the sacrifice with cords, yea euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are all those that are vndefiled in the way: & walke in the Law of ꝑ Lord. Euening prayer.

2 Blessed are they that keep his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the Iudgements of thy righteousnes.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Satutes.

3 Make me to vnderstand the way of thy Cōmandements: & so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudg-

ments

ments haue I layd before mee.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach mee, O Lord, the way of thy statutes and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shal keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to go in the path of thy Commandements: for there in is my delire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold banitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I will speake of thy testimonies also euen before

Kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Thinke vpō thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercie: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O Learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, & fashioned me: O giue me vnderstanding that I may learne thy Commandements. Euening prayer.

2 They that feare thee, wil be glad when they see me: because I haue put my trust in thy word.

3 I knowe, O Lord, that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea,

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine,

O Lord, thy word: endureth for euer in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, oh saue mee: for I haue sought thy Commandements.

7 The vngodly laid wait for me, to destroy me: but I wil consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LORD what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer wt me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euil way: that I may keepe thy word.

6 I haue not shrunke from thy Judgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

2 I haue sworne and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfill thy Satutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from mee yee wicked: I will keepe the Commandements of my God.

4 O stablish mee according to thy word, that I may liue: and let me not be disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my delight shal be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Judgements.

Feci iudicium.

I Deale with the thing that is lawful and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy louing mercy: and teach me thy Satutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straite all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, & be mercifull vnto me: as thou vsest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shal no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget

forget thy Commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding and I shall liue.

Euening prayer.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shal keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnes: quicke me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It

6 It grieueth me when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true frō euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Lawe: doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Judgements.

5 Great is the peace that they haue which loue thy Law and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheep y^t is lost: oh seeke thy seruant, for I doe not forget thy Cõmandements.

Ad Dominum. Psal 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule. 8 The

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a City: that is at vnity in it selfe.

5 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walls: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I wil wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of hir mistrisse: euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpō vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled w̄ the scorneful reproofe of the wealthy: and with the despitfulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene

on

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne back vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion, then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our Captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchmen waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as ỹ grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as The Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning Prayer.

2 How he sware vnto the Lord: & vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his foot stoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnes: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body shal I set vpon thy seat.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyful a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the shirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What soeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens & wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memorial, O Lord, frō one generatiō to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither there is any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal 136.

Euening prayer.

Giue thankes vnto the Lord, for hee is gracious: & his mercy endureth for euer.

2 O giue thankes vnto the god of al gods: for his mercy endureth for euer.

3 O thanke the Lord of al lords: for his mercie endureth for euer.

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which layde out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With

12 With a mighty hand and stretched out arme: for his mercie endureth for euer.

13 Which deuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his host, he ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slewe mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercie endureth for euer.

26 O Giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O Giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing the Lords song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall hee be that rewardeth thee as thou hast serued vs.

9 Blessed shal he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal 138.

I Will giue thanks vnto thee, O Lord with my whole heart: euē before ỹ gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and indouedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though ỹ Lord be hie, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afar off.

7 Though

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shal make good his louing kindnesse toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal 139.

Morning prayer.

O Lord thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shal thy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were al my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right fore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke wel if there bee any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The

5 The proud haue layd a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coles fal vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euil shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set foorth in thy sight, as the incense: and let the lifting vp of my handes be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: ẏ they may heare my wordes, for they are sweet.

8 Our bones lye scattered before the pit: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal 142.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and sawe there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord and sayd: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy Trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenes, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in thy workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flie vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that ỹ hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: & hast deliuered Dauid thy seruant frō the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the yong plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our streets.

15 Happy

15 Happy are the people ỹ be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long sufkering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth foorth hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the god of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Psal. 147.

O Prayse the Lord, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull. Euening prayer.

2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 Hee telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, & prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, & herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He sendeth forth his Commaundement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like wool: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height

2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Young men and maydens, old men and children praise the Name of the Lord: for his name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his

Saints

Saints shal prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them prayse his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaynes: and their nobles with links of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the Cymbals and dances: prayse him vpon the strings and pipe.

5 Prayse him vpon the well tuned Cymbals: prayse him vpon the lowd Cymbals.

6 Let euery thing that hath breath: prayse the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

O Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly Commaundements, through wicked thoughts, vngodly lustes, sinfull wordes and deedes, committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slaunderous death of the Crosse for me, that hee might so pay the ransome of my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and thorow his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right and perfect faith, and to enflame me in loue toward thee and my neighbour, that I may hencefoorth with a willing a glad heart walke, as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may

with

with a free conscience, & quiet heart in all maner of tentations, afflictions or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almighty maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, praise and thanks vnto thee, that thou hast preserued me both this night, and al the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darkenesse, of misbeliefe, infidelity, and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right & perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs,

for thy glory, & for the healthy of our soule, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Jesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and light, dost bring forth, preserue, nourish, and refresh all things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darkenes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost, liuest and reignest for euer and euer. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings and mischieues. O our Father, haue thou pitie and compassion vpon the weakenes of vs thy children, be thou prest and ready to helpe vs, alwaies shewing thy mercie vpon vs, and prospering whatsoeuer we godly go about: so that thou giuing vs light, we may see what things are truely good in deed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we

may

may come where to obtain thē: for we hauing nothing but mistrust in our selues, do yeeld & commit our selues full & whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherfore I beseech thee hartily, that thou wilt vouchsafe to take care & charge of me, and not to suffer mee to perish in the works of darknesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in mee, through a right & pure faith, and that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the dutie of euery true Christian.

O Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloodie death and passion. Powre vpon mee, O Lord, the holy Spirit of wisedome and grace: Gouerne and lead me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon mee, and so lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may dayly be renewed by the same spirit and grace: By the which, O Lord, purge the grossenesse of my hearing and vnderstanding, that I may profitably read, heare, and vnderstand thy word & heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, & defend mee in all dangers of body goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits and sleights of that olde enemie of mankinde Satan that roaring lyon, euer seeking whom he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue, and defend the principall member therof, thy seruant our most deare & Soueragine Lord King James, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long prosperous, and honorable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellers, & euery other member of this thy Church of England, that they and we in our seueral callings may truely and godly serue thee: Plant in our hearts true feare, and honor of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, and Religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy Fatherly protection all that thou hast giuen mee, as wife, children and seruants: Ayde me, O Lord, that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this world I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite

infinite number, not onely with flesh & blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most dãnable will: graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmighty God, the father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholy be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power & strength wee may ouercome our enemies both bodily & ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

mies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holines and righteousnes, that we may serue him in spirit and trueth, and that by our Sauiour and Lord Iesus Christ, Amen.

Thursday.

O Almighty & euerlasting God, which not only giuest euery good and perfect gift, but also increasest those gifts that thou hast giuē: we most humbly beseech thee, merciful God, to increase in vs the gift of faith, that we may truly beleeue in thee, & in ỹ promises made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnes of temptation, neither by ỹ subtill crafts & assaults of the deuil, we be driuē frō faith in the blood of our Sauiour and Lord Iesu Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, we most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may knowe what thy will and pleasure is in all things, and how to doe our dueties, and truly to walke in our vocation, and that also wee may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time

time of prosperity we be not proud, & so forget thee, but that with our whole heart and strength we may cleave vnto thee, & in the time of aduersity that we fall not into infidelity and desperation, but that alwaies with a constant faith we may cal for help vnto thee. Grant this, O Lord, for our Aduocates sake, & Sauiour Iesus Christ. Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdom: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, and heires of thy kingdom, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawful pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Iesu Christ. Amen.

¶ A prayer for trust in God.

THe beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest lead them the right way to immortal blessednes, which truly & vnfainedly trusting in thee, commit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so far to see that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholy vnto thee, that thou which only knowest the way mayest lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer.

¶ A prayer against worldly carfullnes.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may cast

cast oft the great blindnes of our minds, and carefulnes of worldly things, and may put our whole study and care in keeping of thy holy law, and that we may labour and trauail for our necessities in this life, like the birds of the ayre, and the lilies of the field, without care. For thou hast promised to be carefull for vs, and hast commanded that vpō thee we should cast all our care: which liuest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the only stay and defence of our mortall state, our onely hope, our onely saluation, our glory, & our triumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Sathan, and who only and alone of all men, diddst vtterly ouercome and banquish sinne, death, the world, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behooke it is that thou hast ouercommed it, neither hath it been thy wil to haue any of thy seruants to keepe battel, or fight with any of the fore said euils, but of purpose to reward vs with a crown of the more glory for it: and to the intēt that thou mightest likewise ouerthrow Sathan in thy members, as thou hadst before done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O lion most victorious of the tribe of Juda) strength against the roaring lion, which continually wandreth to & fro, seeking whō he may deuoure. Thou being that same serpent, the true giuer of health & life, that was nayled on hie vpon a tree, giue vnto vs thy silly ones wilinesse against the deceitfull awayting of the most subtill serpent. Thou being a Lambe as white as snow, the banquisher of Satans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, we may withstand & ouercome

all

allassaults of the deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes to thy mercy which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of Wisedome. Sap. 9.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordeined man through thy Wisdome, that he should haue dominion ouer the creatures which thou hast made, that he should order ye world according to equity & righteousnes, and execute iudgement with a true heart: giue me Wisdom, which is euer about thy seat, and put me not out from among thy children: for I thy seruant & son of thine handmayd, am a feeble person, of short time, and too yong to the vnderstanding of thy Iudgement and lawes: yea, though a man be neuer so perfit amõg the children of men, yet if thy wisdom be not with him, he shalbe nothing worthy: Oh send thy wisdome out of thy holy heauens, and from the throne of thy maiesty that she may be with me, & labour with me ye I may know what is acceptable in thy sight, for she knoweth and vnderstandeth al things, and she shall conduct me right soberly in thy workes, and preserue me in her power, so shall my workes be acceptable. Amen.

¶ A prayer necessary for all men.

O Mercifull God, I a wretched sinner reknowledge my self bound to keepe thy holy commandements, but yet vnable to perform them, and to be accepted for iust, without the righteousnes of Iesus Christ thy only Son, who hath perfectly fulfilled thy Law, to iustifie al men that beleeue & trust in him. Therfore grant me grace I beseech thee, to bee occupied in doing of good workes, which thou commandest in holy scripture, all the dayes of my life, to thy glory, & yet to trust onely in thy

thy mercy, and in Christs merits to be purged frō my sins, and not in my good workes, be they neuer so many. Giue me grace to loue thy word feruētly, to search the Scriptures diligētly, to read them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so cōtrary to my desires. Teach me so to pray, that my petitions may be gratiously heard of thee. Keepe me vpright among diuersities of opinions and iudgemēts in the world, that I neuer swarue from thy truth taught in holy Scripture. In prosperity, O Lord, saue me, that I waxe not proud. In aduersity helpe me, that I neither despayre, nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, ỹ I may amend my life, and become truly religious without hypocrisie, lowly in heart without fayning, faithful and trusty without deceit, merry without lightnes, sad without mistrust, sober without slothfulnes, contēt with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulatiō, to instruct my household in thy lawes truly, to obey our King & all gouernors vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lord grant me this to do, for the glory of thy holy Name.

¶ A prayer

¶ A prayer for patience in trouble.

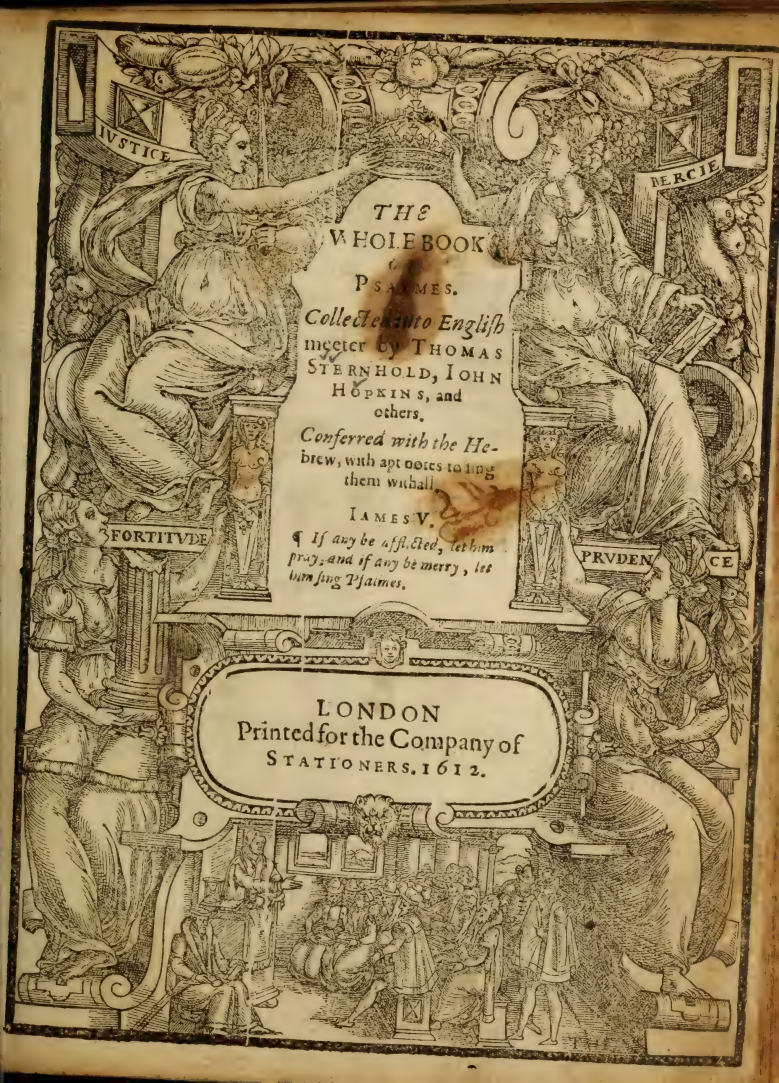
HOw hast thou (O Lord) humbled and plucked me down? I dare now vneaths make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certainely I haue sinned, Lord, I confesse it, I wil not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my woũds, for I am all to plagued & beaten, yet Lord, this notwithstanding I abide patiently, and giue mine attendãce on thee, continually waiting for relefe at thy hand, & ẏ not without skill, for I haue receiued a token of thy fauour & grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice & price for my sins: wherefore according to ẏ thy promise, defend mee Lord by thy right hand, and giue a gracious eare to my requests, for all mans staues are but baine. Beat downe therefore mine enemies thine owne selfe, with thy power, which art mine onely aider & protector, O Lord God almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholy vnto thy most blessed will. And beeing sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech thee most merciful Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of thy mercy against al the assaults of the deuil. I see and acknowledge that there is in my selfe no helpe of saluation, but all my cõfidence, hope & trust is in thy most mercifull goodnesse. I haue no merits

nor

noꝛ good woꝛkes, which I may alledge beſoꝛe thee. Of ſinnes and euill woꝛkes (alas) I ſee a great heape, but thꝛough thy mercy I truſt to be in the nũber of them to whom thou wilt not impute their ſinnes, but take and accept me foꝛ righteous & iuſt, & to be the inheritoꝛ of euerlaſting life. Thou merciful Lord waſt boꝛne foꝛ my ſake, thou didſt ſuffer both hunger and thirſt foꝛ my ſake, thou didſt pꝛeach & teach, thou didſt pꝛay and faſt foꝛ my ſake, thou didſt all good woꝛkes & deeds foꝛ my ſake, thou ſuffereꝺſt moſt gꝛieuous paines and toꝛments foꝛ my ſake, And finally, thou gaueſt thy moſt pꝛecious body to die, and thy blood to be ſhed on the Croſſe foꝛ my ſake. Now moſt mercifull Sauiour, let all theſe things pꝛofit me, which thou freely haſt giuen mee, that haſt giuen thy ſelfe foꝛ mee. Let thy blood cleanſe and waſh away the ſpots and foulenеſſe of my ſinnes. Let thy righteouſnes hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion and blood be the ſatiſfaction foꝛ my ſinnes. Giue me, Lord, thy grace, that my faith and ſaluation in thy blood wauer not in me, but be euer firme & conſtant, that the hope of thy mercy and life euerlaſting neuer decay in me, that charity waxe not cold in me. Finally, that the weakeneſſe of my fleſh be not ouercome with the feare of death. Graunt me mercifull Sauiour, that when death hath ſhut vp the eyes of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue and ſpeech, yet that my heart may cry and ſay vnto thee, In manus tuas Domine, commendo ſpiritum meum, (that is to ſay,) O Lord into thy hands I giue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Lord Ieſu receiue my ſoule vnto thee, Amen.



THE WHOLE BOOK of PSALMES.

Collected into English meeter by THOMAS STERNHOLD, IOHN HOPKINS, and others.

Conferred with the Hebrew, with apt notes to sing them withall.

IAMES V.

¶ *If any be afflicted, let him pray, and if any be merry, let him sing Psalmes.*

LONDON
Printed for the Company of
STATIONERS. 1612.

Beatus vir. Psal. I. T. S.

Whether it was Esdras, or any other that gathered the Psalmes into a Booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heauenly wisedome. For the effect is, that they be blessed that giue themselues wholely all their life to Gods Law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

3 He shall be like the tree that groweth
fast by the Riuers side:
Which bringeth forth most pleasant fruit
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well,
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:
But as the dust which from the earth,
the wind driues to and fro.
5 Therefore shall not the wicked men,
in iudgement stand vpright:
Nor yet the Sinners with the iust,
shall come in place or sight.

6 For why? the way of godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
shall quite be ouerthrowne.

Quare fremuerunt. Psal. II. T. S.

Dauid reioyceth, that albeit Enemies and worldly power rage, God will aduance his Kingdome, euen to the farthest end of the World. Therefore he exhorteth Princes humbly to submit themselues vnder the same: Heerein is signified Christ and his Kingdome.

Sing this as the first Psalme.

WHy did the Gentiles tumults raise,
what rage was in their braine:
Why did the Iewish people muse,
seeing all is but vaine?
2 The Kings and rulers of the earth,
consspire and are all bent:
Against the Lord and Christ his Sonne,
which he amongst vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law,
let vs reiect the yoke.
4 But he that in the heauen dwelleth,
their doings will deride:
and make them all as mocking-stockes,
throughout the world so wide.

5 For in his wrath the Lord will say
to them vpon a day:
and in his fury trouble them,
and then the Lord will say.
6 I haue annointed him my King,
vpon my holy hill:
I will therefore (Lord) preach thy law,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely Sonne,
to day I thee begot.
8 All people I will giue to thee,
as heires at thy request:
The ends and coasts of all the earth,
by thee shall be possest.

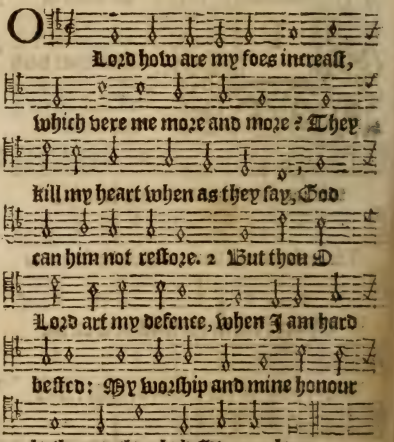
9 Thou shalt them bruise euen with a mace,
as men vnder fot trod:
and as the Potters sheards shalt breake
them with an iron rod.
10 Now ye O Kings and Rulers all,
be wise therefore and learned:
By whom the matters of the world
be iudged and discerned.

11 See that ye serue the God aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in like manner.
12 See that ye kisse and eke embrace
his blessed Sonne I say:
Least in his wrath ye suddenly
perish in the mid way.

13 If once his wrath neuer so small
shall kindle in his brest:
Oh then all they that trust in Christ,
shall happy be and blest.

Domine quid. Psal. iij. T. S.

Dauid driuen out of his Kingdome by his Sonne Absolom, was greatly tormented in mind for his sinnes. Therefore he called vpon God, and is bold in his promises against the terrours, both of his enemies and present death. Then he reioyceth for the victories giuen to him and the Church ouer his enemies.



3 Then with my voice vnto the Lord
I did both call and cry:
and he out of his holy hill
did heare me by and by.

4 I laid me downe and quietlie,
I slept and rose againe:
For why I know assuredly,
the Lord will me sustaine.

5 If ten thousand had hemd me in,
I could not be afraid:
For thou art still my Lord my God,
my Saviour and my aide.
6 Rise vp therefore, saue me my God,
for now to thee I call:
For thou hast broke the chekes and teth,
of these wicked men all.

7 Saluation onelie doth belong,
to thee O Lord aboue:
Thou dost bestow vpon thy flocke,
thy blessing and thy loue.

Cum invocarem. Psal. IIII. T. S.

Dauid persecuted by Saule, calleth vppon God with assured trust, reprooueth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the first Psalme.

O God that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at liberty,
when I was bound in thrall.
2 Haue mercy Lord therefore on me,
and grant me my request:
For vnto thee vncessantlie,
to cry I will not rest.

3 O mortall men how long will ye,
my glory thus despise;
Why wander ye in vanity,
and follow after lies?
4 Know ye that god and godly men,
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sinne not but stand in awe therefore,
examine well your heart:
And in your Chamber quietlie,
see you your selues conuert.
6 Offer to God the sacrifice,
of righteousnesse I say:
and loke that in the liuing Lord,
you put your trust alway.

7 The greater sort craue worldly goods,
and riches do imbrace.
But Lord grant vs thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make my heart,
more ioyfull and more glad:
Then they that of their corne and Wine,
full great in increase haue had.

9 In peace therefore lie downe will I,
taking my rest and slepe:
For thou onely wilt me O Lord,
alone in safetie kepe.

Verba mea auribus. Psal. vj. T. S.

Dauid persecuted by Deog & Achitophel, Saules flatterers, calleth vppon God to punnish their malice. Then assured of succesſe, he conceiueth comfort.

Sing this as the third Psalme.

I Incline thine eares vnto my words,
O Lord my plaint consider:
and heare my voice my King my God,
to thee I make my praier.
2 Heare me betime, Lord tarry not,
for I wil haue respect,
My praier earlie in the morne,
to thee for to direct.

3 And I wil trust through patience,
in thee my God alone:
That art not pleased with wickednesse,
and ill with thee dwels none.

4 And in thy sight shall neuer stand,
these furious fooles O Lord:
Vaine workers of iniquity,
thou hast alwaies abhord.

5 The liers and the flatterers,
thou shalt destroy them than:
and God shall hate the bloud thirsty,
and the deceitfull man.

6 Therefore will I come to thy house,
trusting vpon thy grace:
and reuerently will worship thee,
toward thy holy place.

7 Lord lead me in thy righteousnesse,
for to confound my foes:
and eke the waies that I shall walke,
before my foes disclose.

8 For in their mouths there is no truth,
their heart is soule and vaine:
Their throat an open sepulchre,
their tongues do glose and faine.

9 Destroy their false conspiracies,
that they may come to nought:
Subuert them in their heapes of sinne,
that haue rebellion wrought.

10 But those that put their trust in thee,
let them be glad alwaies:
and render thankes for thy defence,
and giue thy name the praise.

11 For thou with fauour wilt increase,
the iust and righteous still:
and with thy grace as with a shield,
defend them from all ill.

Domine in furore. Psal. vi. T. S.

Dauid for his sins felt Gods hand, & conceiued the horrour of euerlasting death. Therefore hee desireth forgiuenesse, and not to die in Gods indignation. Then suddenly feeling Gods mercy, he rebuketh his enemies, who reioyced at his affliction.

Sing this as the first Psalme.

LOrd in thy wrath reproue me not,
though I deserue thine ire:
Ne yet correct me in thy rage,
O Lord I me desire.

2 For I am weake, therefore O Lord,
of mercy thee forbeare:
And heale me Lorde, for why thou knowst,
my bones do quake for feare.

3 My soule is troubled very sore,
and vexed vehementlie:
But Lord how long wilt thou delay,
to cure my miserie?

4 Lord turne thee to thy wonted grace,
my silly soule vp take:
Oh saue me not for my deserts,
but for thy mercies sake.

5 For why? no man among the dead,
remembreth thee one whit:
Or who shall worship thee O Lord,
in the infernall pit?

6 So grieuous is my plaint and moane,
that I ware wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim and wareth old,
with anguish of my heart:
For feare of those that are my foes,
and would my soule subuert.

8 But now away from me all ye,
that worke iniquitie:
For why? The Lord hath heard the voyce
of my complaint and crie.

9 He heard not onelie the request,
and praier of my heart:
But it receiued at my hand,
and tooke it in good part.

10 And now my foes that vexed me,
the Lord will soone defame:
and suddenly confound them al,
to their rebuke and shame.

Domine Deus. Psal. vij. T.S.

Dauid falsely accused by Chus Sauls Kinsman, calleth to God to be his defender. First for that his conscience did not accuse him of any cuill toward Saul: next, that it touched Gods glorie to award sentence against the wicked: And so vppon Gods mercies and promises hee waxeth bold, threatning that it shall fal on their owne Neckes, that which his enemies purposed for others.

Sing this as the third Psalme.

O Lord my God I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.
2 Least like a Lion they me teare,
and rent in peces small:
Whilst there is none to succour me,
and rid me out of thrall.

3 O Lord my God if I haue done,
the thing that is not right:
Or else if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded euill,
or left him in distresse:
Which me pursude most cruelly,
and hated me causelesse.

5 Then let my foes pursue my soule,
and eke my life downe thrust
Unto the earth, and also lay,
mine honour in the dust.
6 Start vp O Lord now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great Nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy selfe as Lord and King.
8 And as thou art of all men Iudge,
O Lord now iudge thou me:
according to my righteousnesse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whom the secrets of all hearts,
are searched and descride.
11 I take my helpe to come of God,
in all my paine and smart:
That doth preserue al those that be
of pure and vpright hart.

12 The iust man and the wicked both,
God iudgeth by his power:
So that he feeleth his mightie hand,
euen euery day and houre.
13 Except he change his mind I die,
for euen as he should smite:
He whets his sword, his bow he bends,
aiming where he might hit.

14 And doth prepare his mortall dart,
his arrowes keene and sharpe:
For them that do me persecute,
whilst he doth mischiefe warpe.
15 But though that he in trauaile be,
of his diuelish forecast:
and of his mischiefe once conceiued,
yet brings forth nought at last.

16 He digs a ditch, and delues it deepe,
in hope to hurt his Brother:
But he shall fall into the pit,
that he digd vp for other.

17 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the miſchiefe that he wrought,
ſhall fall vpon his head.

18 I will giue thankes to God therefore,
that iudgeth righteouſly:
And with my Song will praiſe the name,
of him that is moſt hie.

Domine Deus meus. Pſal. vij. T. S.

The Prophet conſidering the excellent liberality and fatherly prouidence of God toward man, whom he made as it were God ouer all his workes, onely giueth thankes, and is aſtonied with the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord how wonderfull,
are thy workes euery where:
Whoſe fame ſurmounts in dignity,
aboue the Heauens cleare.

Euen by the mouthes of ſucking Babes,
thou ſhalt confound thy foes:
For in thoſe Babes thy might is ſeene,
thy graces they diſcloſe.

And when I ſee the heauens high,
the workes of thine owne hand:
The Sun, the Mone, and all the Starres,
in order as they ſtand.

What thing is man Lord thinke I then,
that thou doſt him remember?
Or what is mans proſperity,
that thou doſt him conſider?

For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo,
with glory and dignity.

Thou haſt preferd him to bee Lord,
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhould kepe them vnder.

7 As ſheepe and neat, and all beaſts elſe,
that in the field do feede;
Fowles of the aire, fiſh in the Sea,
and all that therein breede.

8 Therefore muſt I once ſay againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world?

Confitebor tibi. Pſal. ix. T. S.

Dauid giueth thankes for his manifold victories receiued, deſireth the ſame wonted helpe againe againſt his new Enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the third Pſalme.

WIth heart and mouth vnto the Lord,
I will ſing laud and praiſe:
And ſpeake of all thy wondrous works,
and them declare alwaies.

2 I will be glad and much reioyce,
In thee O God moſt high:
and make my ſongs extoll thy name,
aboue the ſtarry ſky.

3 For that my foes are driuen backe,
and turned into flight:
They fall downe flat and are deſtroyed,
by thy great force and might.

4 Thou haſt reuenged all my wrong,
my griefe, and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the Heathen folke,
and wicked ſo confound:
That afterward the memory,
of them cannot be found.

6 My foes thou haſt made good diſpatch,
and all their townes deſtroyd:

Thou

Thou hast their fame with them defac'd,
through all the world so wide.

7 Know thou that he which is above,
for euermore shall raigne:
And in the seat of equity,
true Iustice will maintaine.
8 With Iustice he will kéepe and guide,
the world and euery wight:
And so will yéld through equitie,
to euery man his right.

9 He is protector of the poore,
what time they be opprést:
He is in all aduersitie,
their refuge and their rest.
10 All they that know thy holy Name,
therefore shall trust in thée:
For thou forsakest not their sute,
in their aduersitie.

The second part.

11 Sing Psalmes therefore vnto the Lord,
that dwelleth in Sion hill:
Publish among all Nations,
his Noble acts and will.
12 For he is mindfull of the blod,
of those that be opprést:
Forgetting not the afflicted heart,
that séekes to him for rest.

13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death art wont,
to raise me vp againe.
14 In Sion that I may set forth,
thy praise with heart and voice:
And that in thy saluation Lord,
my soule might still reioyce.

15 The Heathen sticke fast in the pit,
that they themselues prepared:
And in the net that they did set,
their owne fete fast are snared.

16 God shewes his iudgments which were
for euery man to marke: (good,
When as ye see the wicked man,
lie trapt in his owne warke.

17 The wicked and the sinfull man,
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget,
the poore mans greéfe and paine:
The patient people neuer lose,
for helpe of God in vaine.

19 O Lord arise least men preuaile,
that be of worldly might:
And let the Heathen folke receiue,
their iudgement in thy sight.
20 Lord strike such terror, feare, and dread,
into the hearts of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

Hee complaineth of all the wrongs which worldly men vse, because of their prosperity, who therefore without all feare of God, thinke they may doe all thinges bncontroled. Hee calleth for remedy against such, and is comforted with the hope thereof.

Sing this as the third Psalme.

WHat is the cause that thou O Lord,
art now so far from thine?
And kéepest close thy countenance,
from vs this troublous time?
2 The poore doe perish by the proud,
and wicked mens desire:
Let them be taken in the snare,
that they themselues conspire.

3 For in the lusts of his owne heart,
the vngodly doth delight:

So

So doth the wicked praise himselfe,
and doth the Lord despight:
He is so proud, that right and wrong,
he setteth all apart:
Nay, nay, there is no God saith he,
for thus he thinkes in hart.

Because his waies do prosper well,
he doth thy lawes neglect:
And with a blast doth puffe against
such as would him correct.
Tush, tush (saith he) I haue no dread,
least mine estate should change:
And why? for all aduersitie,
to him is very strange.

His mouth is full of cursednesse,
of fraud, deceit, and guile:
Under his tongue doth mischefe sit,
and trauell all the while.
He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell eies are bent.

And like a Lyon priuilie,
lieth lurking in his den:
He may snare them in his net,
to spoile poore simple men.
And for the nonce full craftilie,
he crowcheth downe I say:
So are great heapes of poore men made,
by his strong power his prey.

The second part.

Tush, God forgetteth this (saith he)
thereof I may be bold:
His countenance is cast aside,
he doth it not behold.
Arise, O Lord, O God, in whom
the poore mans hope doth rest,
Lift up thy hand, forget not Lord,
the poore that be oppressed.

What blasphemie is this to thee,
Lord dost thou not abhorre it,
To heare the wicked in their heart,
say tush thou carest not for it?
But thou seest all this wickednesse,
and well dost vnderstand,
That friendlesse and poore fatherlesse,
are left into thy hand.

Of wicked and malicious men,
then breake the power for euer:
That they with their iniquity,
may perish all together.
The Lord shall raigne for euermore,
as King and God alone:
and he shall chase the Heathen folke,
out of his land each one.

Thou hearest O Lord the poore mans
their prayers and request: (plaint,
Their hearts thou wilt confirme, vntill
thine eares to heare be prest.
To iudge the poore and fatherlesse,
and help them to their right:
That they may be no more oppressed,
with men of worldlie might.

In Domino confido. Psal. xj. T. S.

This Psalme sheweth; first, what assault of temptation and anguish of mind he sustained in persecution. Next, he reioyceth that God sent him succor in necessity, declaring his Iustice, as well in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Psalme.

I Trust in God, how dare ye then,
say thus my soule vntill?
Flie hence as fast as any Fowle,
and hide you in your hill.

2 Be-

2 Behold the wicked bend their Bowes,
and make their arrowes prest:
To shote in secret, and to hurt
the sound and harmelesse brest.

3 Of worldly hope all staies are shunke,
and clerely brought to nought:
Alasse the iust and righteous man,
what euill hath he wrought?
4 But he that in his Temple is,
most holy and most high:
and in the heauens hath his seat,
of royall Maiestie:

The poore and simple mans estate,
considereth in his mind:
and searcheth out full narrowlie,
the manners of mankind.
5 And with a cheerefull countenance,
the righteous man will vse:
But in his heart he doth abhor,
all such as mischiefe muse.

6 And on the sinners casteth snares,
as thicke as any raine:
Fire and Brimstone, and whirle-winds
appointed for their paine. (thicke,
7 Ye see then how a righteous God,
doth righteousnesse imbrace:
and to the iust and vpright man,
sheweth forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

The Prophet seeing the miserable decay of all good order, desireth God speedily to send reformation. Then comforted with the assurance of Gods helpe and promises, concludeth, that when all orders are most corrupted, then God will deliuer his.

Sing this as the third Psalme.

HElpe Lord for gods and godly men,
doe perish and decay:
and faith and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbor talke,
his talke is all but vaine:
For euery man bethinketh how,
to flatter, lie, and faine.

3 But flattring and deceitfull lipss,
and tongues that be so stout,
To speake proud words, and make great
the Lord sone cut them out. (braggs,
4 For they say still we will preuaile,
our tongues shall vs ertoll:
Our tongues are ours, we ought to speake,
what Lord shall vs controll?

5 But for the great complaint and cry,
of poore and men oppresst:
arise will I now saith the Lord,
and them restore to rest.
6 Gods word is like to siluer pure,
that from the earth is tride:
and hath no lesse then seauen times,
in fire beene purifide.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
and saue vs now and euermore,
from this ill kind of men.
8 For now the wicked world is full,
of mischiefes manifold:
When vanitie with Mortall men,
so highly is ertold.

Vsquequo Domine. Psal. xiij. T. S.

Dauid (as it were) ouercome with afflictions, flyeth to God his onely refuge, and encouraged through Gods promises, he conceiueth confidence against the extreame horrors of death.

Sing

Sing this as the third Psalme.

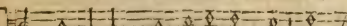
HOw long wilt thou forget me Lord,
shall I neuer be remembred:
How long wilt thou thy visage hide,
as though thou wert offended?
2 In heart and mind how long shall I,
with care tormented be:
How long eke shal my deadlie foes,
thus triumph ouer me?

3 Behold me now my Lord my God,
and heare me sore oppresst:
Lighten mine eies least that I sleepe,
as one by death possest.
4 Least thus mine enemies say to me,
behold I do preuaile:
Least they also that hate my soule,
reioyce to see me quaile.

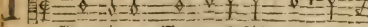
5 But from thy mercy and goodnesse,
my hope shall neuer start:
In thy reliefe and sauing health,
right glad shall be my heart.
6 I will giue thankes vnto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

¶ He describeth the wickednesse of men, growne to such licentiousnes, that God was brought to vtter contempt: for which albeit hee was greatly greeued, yet perswaded that God would redresse it, he is comforted.

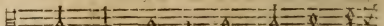


THere is no God as foolish men, af-

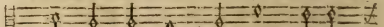


firme in their mad mode. Their drifts

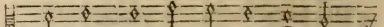
are all corrupt and baine, not one of



them doth good. 2. The Lord behold



from Heauen high, the whole race of



mankinde: and saw not one that sought

in deede, the liuing God to finde.

3 They went all wide and were corrupt,
and truely there was none,
That in the World did any good,
I say there was not one.
4 Is all their iudgement so far lost,
that all worke mischeefe still?
Eating my people euen as bread,
not once to seeke Gods will.

5 When they thus rage then suddenly,
great feare on them shall fall:
For God doth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproch and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill
Thy promise made to Israell,
from out of Sion hill?
8 Euen when thou shalt restore again,
such as were captiue led:
Then Iacob shall therein reioyce,
and Israell shall be glad.

Domine

Domine quis. Psal. xv. T. S.

Heere is taught, why God chose the Iewes to be his peculiar people, and placed his Temple among them, which was, that they by liuing vprightly, might witnesse that they were his speciall people.

Sing this as the 3. Psalme.

O Lord within thy Tabernacle,
who shall inhabit still?
Or whom wilt thou receiue to dwell
in thy most holy hill?
2 The man whose life is vncorrupt,
whose workes are iust and straight,
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill,
in body, goods, or name:
Nor willingly doth moue false tales,
which might impaire the same.
4 That in his heart regardeth not
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oath and all his promises,
that keepeth faithfully:
although he make his couenant so,
that he doth lose thereby.
6 That putteth not to vsury
his mony and his coine,
Ne for to hurt the innocent,
doth bribe or else purloine.

7 Who so doth all things as you see
that heere is to be done,
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvi. T. S.

Dauid prayeth to God for succour, not for his workes, but for his fruourr sake, protesting that he hateth al idolatry, thanking God only for his comfort and felicity, who suffereth him to lack nothing.

Sing this as the 14. Psalme.

Lord keepe me, for I trust in thée,
and doe confesse indéede,
Thou art my God, and of my goods,
O Lord thou hast no néede.
2 I giue my goods vnto the Saints,
that in the world do dwell,
and namely to the faithfull flocke,
in vertue that excell.

3 They shall heap sorrowes on their heads,
which run as they were mad:
To offer to their Idoll Gods,
alasse it is too bad.
4 As for their bloody sacrifice,
and offerings of that sort,
I will not touch, nor yet thereof
my tongue shall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that dost maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell:
Mine heritage assignde to me,
doth please me wondrous well.

7 I thanke the Lord that caused me
to vnderstand the right:
For by this meanes my secret thoughes
do teach me euery night.
8 I set the Lord still in my sight,
and trust him ouer all:
For he doth stand at my right hand,
therefore I shall not fall.

9 Where-

9 Wherefore my tongue and heart also,
do both reioyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leaue my soule in graue,
for thou Lord louest me:
Nor yet wilt giue thy holy one,
corruption for to see.
11 But wilt teach me the way of life:
for all treasures and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

Heere he complaineth to God for the cruell pride and arrogancy of Saule, who raged without any cause, and therefore hee desireth God to reuenge his innocency, and deliuer him.

Sing this as the 14. Psalme.

O Lord giue eare to my iust cause,
attend when I complaine:
And heare the prayer that I put forth,
with lips that doe not faine.
2 And let the iudgement of my cause,
proceede alwaies from thee:
And let thine eyes behold and cleare
this my simplicity.

3 Thou hast well tride me in the night,
and yet couldst nothing finde:
That I haue spoken with my tongue
that was not in my mind.
4 As for the workes of wicked men,
and paths peruerse and ill:
For loue of thy most holy word,
I haue refrained still.

5 Then in thy pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may neuer swarue.
6 When I do call to thee O Lord,
surely thou wilt me aide:
Then heare my prayer, and weigh right well
the words that I haue saide.

7 O thou the Sauiour of all them,
that put their trust in thee:
Declare thy strength on them that spurne
against thy Maiesty.
8 O keepe me Lord as thou wouldst keepe
the apple of thine eye:
And vnder couert of thy wings,
defend me secretly.

The second part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that goe about,
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat:
That in their pride they doe not spare,
to speake they care not what.

11 They lie in wait where I should passe,
with craft me to confound:
And musing mischiefe in their minds,
to cast me to the ground.
12 Much like a Lyon greedily,
that would his prey embrace:
Or lurking like a Lyons whelp,
within some secret place.

13 Vp Lord with haste preuent my foe,
and cast him at my feete:
Saue thou my soule from the ill man,
and with thy sword him smite.

14 Deli-

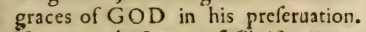
14 Deliuer me Lord by thy power,
out of these tyrants hands:
Which now so long time raigned haue,
and kept vs in their bands.

15 I meane from worldlie men to whom
all worldly guifts are rise:
That haue no hope nor part of ioy,
but in this present life.
16 Thou of their store their bellies filst,
with pleasure to their mind:
Their Children haue enough, and leaue
to theirs the rest behind.

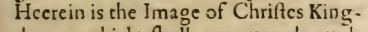
17 But I shall pure conscience,
behold thy gracious face:
So when I wake I shall be full,
of thine Image and grace.

Diligam te. Psal. xviij. T. S.

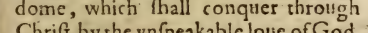
Dauid giueth thankes entering into his Kingdome, extolling the marueilous graces of GOD in his preseruation. Heerein is the Image of Christes Kingdome, which shall conquer through Christ, by the vnspeakable loue of God, though all the world resist.



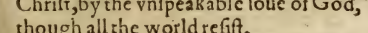
God my strength and forti-



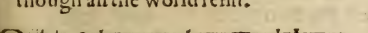
tude, of force I must loue thee: Thou



art my Castle and defence, in my

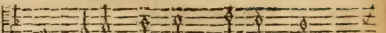


necessitie. 2 My God my rocke, in



whom I trust, the worker of my wealth:

My refuge, Buckler, and my shielde,



the horne of all my health.

3 When I sing laud vnto the Lord,
most worthy to be serued:
Then from my foes I am right sure,
that I shall be preserued.
4 The pangs of death did compasse me,
and bound me euery where:
The flowing waues of wickednesse
did put me in great feare.

5 The sly and subtill snares of hell,
were round about me set:
And for my death there was prepard,
a deadly trapping net.
6 I thus beset with paine and griefe,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Basan for to shake.
8 And from his nostrils came a smoake,
when kindled was his ire:
And from his mouth came kindled coales,
of hot consuming fire.

9 The Lord descended from aboue,
and bowed the heauens hie:
And vnderneath his feete he cast,
the darknesse of the sky.
10 On Cherubs and on Cherubins,
full royally he rode:
And on the wings of all the winds,
came flying all abroad.

The

The second part.

11 And like a den most darke, he made
his hid and secret place:
With waters blacke and airy clouds,
inuironed he was.
12 But when the presence of his face,
in brightnesse shall appeare:
Then Clouds consume and in their stead,
came haile, and coales of fire.

13 These fiery Darts and thunder-boults,
disperse them here and there:
And with his often lightenings,
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding chere:
The springs and the foundations,
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe:
But yet the Lord was my defence,
my succour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me safe, because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard:
and to the cleanesse of my hands,
he gaue me my reward.
20 For that I walked in his way
and in his paths haue trod:
and haue not wauered wickedly,
against my Lord my God.

The third part.

21 But euermore I haue respect,
to his lawes and decree:
His statutes and commandements,
I cast not out from me:
22 But pure and cleane and vncorrupt,
appeared before his face:
And did refraine from wickednesse
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleannesse of my hands,
appearing in his sight.
24 For Lord with him that holy is,
wilt thou be holy too:
and with the good and vertuous man,
right vertuously wilt doe.

25 And to the louing and elect,
thy loue thou wilt reserue:
and thou wilt vse the wicked men,
as wicked men deserue.
26 For thou dost saue the simple folke,
in trouble when they lie:
and dost bring downe the countenance,
of them that loke full hie.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darknesse to be light.
28 For by thine help an hoast of men,
discomfit Lord I shall:
By thee I scale and ouer-loape,
the strength of any wall.

29 Vnspotted are the waies of God,
his words are purely tride:

He is a ſure defence to ſuch,
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent,
ſauing our God alone?

The fourth part.

31 The God that girdeth me with ſtrength
is he that I doe meane:
That all the waies wherein I walke,
did euermore kepe cleane.
32 That made my feete like to the Harts,
in ſwiftneſſe of my pace:
And for my ſurety brought me forth,
into an open place.
33 He did in order put my hands,
to battaile and to fight:
To breake in ſunder barres of braſſe,
he gaue mine armes the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower:
Thy loue and familiarity,
doth ſtill increaſe my power.
35 And vnder me thou makeſt plaine,
the way where I ſhould walke:
So that my feete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take,
my foes that me annoyd:
And from the field do not returne,
till they be all deſtroyd.
37 So I oppreſſe and wound my foes:
that they can riſe no more:
For at my feet they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou doſt guide me with thy ſtrength
to warre in ſuch a wiſe:
That they be all ſcattered abroad,
that vp againſt me riſe.
39 Lord thou haſt put into my hands,
my mortall enemies yoke:
And all my foes thou doſt deuide,
in ſunder, with a ſtroke.
40 They cal'd for helpe but none gaue eare,
nor holpe them with reliefe:
Yea to the Lord they cal'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the winde,
I driue them vnder feet:
And ſweepe them out like filthy clay,
that ſticketh in the ſtreet.
42 Thou kepſt me from ſedicious folke,
that ſtill in ſtrife be led:
And thou doſt of the Heathen folke,
appoint me to be head.
43 A people ſtrange to me vnknowne,
and yet they ſhall me ſerue:
And at the firſt obey my words,
whereas my owne will ſwerue.
44 I ſhall be irkeſome to mine owne,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.
45 But bleſſed be the liuing Lord,
moſt worthy of all praiſe:
That is my rocke and ſauing health,
praiſed be he alwaies.
46 For God it is that gaue me power,
reuenged for to be:
And with his holy word ſubdude,
the people vnto me.
47 And from my foe me deliuered,
and ſet me higher then thoſe:
That cruell and vngodly were,
and vp againſt me roſe.
48 And for this cauſe O Lord my God,
to giue thee thankes I ſhall:

And sing out praises to thy name,
among the Gentiles all.
49 That gaueſt great prosperity,
vnto the King I say:
To Dauid thine appointed King,
and to seede for aye.

Cœli enarrant. Psal. xix. T. S.

He moueth the faithfull to glorify God by the workemanship, proportion, and ornaments of the heauens, and by the law wherein God is reuealed familiarly to his chosen people.

Sing this as the 14. Psalme.

THe Heauens and the firmament,
doe wondrously declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare
by euery daies succesſe:
The nights which likewise their race runne
the selfe same things expresſe.

3 There is no language, tongue, or speech,
where their sound is not heard:
In all the earth and coasts thereof,
their knowledge is conferd.
4 In them the Lord made for the Sun,
a place of great renoune:
Who like a Bridegroome ready trimd,
doth from his Chamber come.

5 And as a valiant Champion,
who for to get a prise:
With ioy doth hast to take in hand,
some noble enterprise.
6 And all the sky from end to end,
he compasseth about:
Nothing can hide it from his heat,
but he will finde it out:

7 How perfect is the law of God,
how is his couenant sure?
Conuerting soules and making wise,
the simple and obscure.
8 Iust are the Lords commaundements,
and glad both hart and minde:
His precepts pure and giueth light,
to eies that be full blinde.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be embrac'd alwaies,
then fined Gold I say:
The hony and the hony combe,
are not so sweete as they.

11 By them thy seruant is forewarnd,
to haue God in regard:
and in performance of the same,
there shall be great reward.
12 But lord what earthly man doth know,
the errors of his life:
Then clense my soule from secret sinnes,
which are in me most rife.

13 And keepe me that presumptuous sinnes
preuaile not ouer me:
and then shall I be innocent,
and great offences free.
14 Accept my mouth, and eke my heart,
my words and thoughts each one:
For my redeemer and my strength,
O Lord thou art alone.

Exaudiat te Deus. Psal. xx. T. S.

¶ The people pray to God to heare their King, and receiue his sacrifice which he offered before hee went to battell against the Ammonites, declaring that the Heathen put their trust in Horses:

but

but they trust onely in his name. Wherefore they shall fall, but the King and his people shall stand.

Sing this as the 14. Psalme.

IN trouble and aduersity,
the Lord God heare thee still:
The Maiesty of Iacobs God,
defend thee from all ill.
2 And send thee from his holy place,
his helpe at euery nede:
and so in Sion stablish thee,
and make thee strong indede.

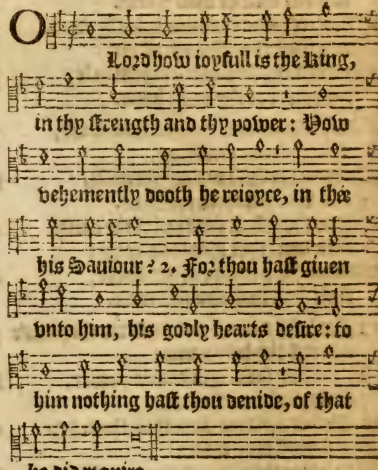
3 Remembring well the sacrifice,
that now to him is done:
and so receiue right thankefully,
thy burnt offerings each one.
4 According to thy hearts desire,
the Lord grant vnto thee:
And all thy counsell and deuice,
full well perfome may he.

5 We shall reioyce when thou vs sauest,
and our banners display:
Vnto the Lord, which thy requests,
fulfilled hath alway.
6 The Lord will his annointed saue,
I know well by his grace:
And send him health by his right hand,
out of his holy place.

7 In Chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that kepeth promise iust.
8 They fall downe flat, but we doe rise,
and stand vp stedfastly:
Now saue and help vs Lord and King,
on thee when we do cry.

Domine in virtute. Psal. xxi. T. S.

Dauid in the person of the people praiseth God for the victory giuen them against the Syrians and Ammonites. 1. Sam. 12. Wherein hee was Crowned with the Crowne of the King of Ammon. 2. Sam. 12. And endued with the manifold blessings of God.



3 Thou didst preuent him with thy guifts,
and blessings manifold:
And thou hast set vpon his head,
a Crowne of perfect Gold.
4 And when he asked life of thee,
thereof thou madest him sure:
To haue long life, yea such a life,
as euer should endure.

5 Great is his glory by thy help,
thy benefite and aide:
Great worship and great honour doth,
thou hast vpon him laide.

6 Thou wilt giue him felicity,
that neuer shall decay:
And with thy cheerefull countenance,
wilt comfort him alway.

7 For why? the King doth strongly trust
in God for to preuaile:
Therefore his goodnesse and his grace,
will not that he shall quaile.

8 But let thine enemies feele thy force,
and those that thee withstand:
Finde out thy foes and let them feele,
the power of thy right hand.

9 And like an ouen burne them Lord,
in fiery flame and fume.
Thine anger shall destroy them all,
and fire shall them consume.

10 And thou shalt rote out of the earth,
their fruit that should increase:
and from the number of thy flocke,
their seede shall end and cease.

11 For why? much mischiefe did they muse
against thy holy name:
Yet did they faile, and had no power,
for to performe the same.

12 But as a marke thou shalt them set,
in a most open place:
And charge thy Bow-strings readily,
against thine enemies face.

13 Be thou exalted Lord therefore,
in thy strength euery houre:
So shall we sing right solemnelie,
praysing thy might and power.

Deus Deus meus. Psal. xxij. T.S.

¶ Dauid complaineth of his desperate extreamity, and declareth whereby he recouereth himself from temptation. Vnder his person is figured Christ. Herein is also declared the prophesie of Esay, he was taken forth of prison and Iudgement.

Sing this as the 12. Psalme.

O God my God, wherefore dost thou
forsake me vtterly:
And helpest not when I doe make
my great complaint and cry?

2 To thee my God euen all day long,
I doe both cry and call:
I cease not all the night, and yet,
thou hearest not at all.

3 Euen thou that in thy sanctuary,
and holy place dost dwell:
Thou art the comfort and the ioy,
and glory of Israell.

4 And he in whom our Fathers old,
had all their hope for euer:
And when they put their trust in thee,
so didst thou them deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thee,
they were not put to shame.

6 But I am now become a Worme
more like then any man:
An out-cast whom the people scorne,
with all the spight they can.

7 And me despise as they behold
me walking on the way,
They grin, they mow, and nod their heads,
and in this wise they say.

8 This man did glory in the Lord,
his fauour and his loue:
Let him redeeme and helpe him now,
his power if he will proue.

9 But Lord out of my mothers wombe,
I came by thy request,

Thou

Thou didst preserue me still in hope,
while I did sucke her breast.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my Mothers wombe,
thou hast béene ere my God.

The second part.

11 Then Lord depart not now from me,
in this my present griefe:
Since I haue none to be my helpe,
my succour and reliefe.
12 So many Buls doe compasse me,
that be full strong of head:
Yea Buls so fat as though they had
in Basan field béene fed.

13 They gape vpon me grædily,
as though they would me slay:
Much like a Lyon roaring out,
and ramping for his pray.
14 But I drop downe like water shed,
my ioynts in sunder breake:
My heart doth in my body melt,
like ware against the heat.

15 And like a potsherd drieth my strength,
my tongue it cleaueth fast
Unto my iawes, and I am brought
to dust of death at last.
16 And many Dogs do compasse me,
and wicked counsell eke,
Conspire against me cursedly,
they pierce my hands and fæte.

17 I was tormented so, that I
might all my bones haue told:
Yet still vpon me they do looke,
and still they me behold.
18 My garments they deuided eke,
in parts among them all:
and for my coat they did cast lots,
to whom it might befall.

19 Therefore I pray thée be not far
from me at my great nœd:
But rather sith thou art my strength,
to help me Lord make spæde.
20 And from the sword lord saue my soule,
by thy helpe and thy power:
and kéepe my soule thy darling dære,
from dogs that would deuour.

21 And from the Lions mouth that would
me all in sunder shiuer:
and from the hornes of Unicornes,
lord safely me deliuer.
22 And I shall to my Brethren all,
thy Maiestie record:
and in thy Church shall praise the name
of thée the liuing lord.

The third part.

23 All ye that feare him praise the lord,
thou Jacob honour him:
And all ye sæd of Israell,
with reuerence worship him.
24 For he despiseth not the poore,
he turneth not away
His countenance when they doe call,
but granteth to their cry.

25 Among the flocke that feare the Lord,
I will therefore proclaime
Thy praise, and kéepe thy promise made,
for setting forth thy name.
26 The poore shall eate and be suffic'd,
and those that do their deuour
To know the Lord shall praise his name,
their hearts shall liue for euer.

27 All coasts on earth shall praise the lord
and turne to him for grace:
The Heathen folke shall worship him,
before his blessed face.
28 The kingdome of the Heathen folke,
the Lord shall haue therefore:

And he ſhall be their gouernour,
and King for euermore.

19 The rich men of his goodly gifts,
ſhall feede and taſt alſo:
And in his preſence worſhip him,
and bow their knees full low.
20 And all that ſhall goe downe to duſt,
of life by him muſt taſt:
My ſeede ſhall ſerue and praiſe the Lord,
while any world ſhall laſt.

My ſeede ſhall plainely ſhew to them,
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſal. xxiij. W. W.

David hauing tryed Gods manifolde mercies diuers waies, gathereth aſſurance that God will continue his goodneſſe for euer.

Sing this as the 21. Pſalme.

THe Lord is onely my ſuppoſt,
and he that doth me feede:
How can I then lacke any thing,
whereof I ſtand in neede?
2 He doth me fold in coates moſt ſafe,
the tender graſſe faſt by:
And after driues me to the ſtreames,
which runne moſt pleaſantly.

3 And when I feele my ſelfe neere lorſt,
then doth he me home take:
Conducting me in his right paths,
euen for his owne names ſake.
And though I were euen at deaths dore,
yet wou'd I feare none ill:
For with thy rod and Shepheards crooke,
I am comforted ſtill.

5 Thou haſt my table richly deckt,
in deſpite of my foe:
Thou haſt my head with balme refreſht,
my Cup doth ouerflow.
6 And finally whileſt breath doth laſt,
thy grace ſhall me defend:
And in the preſence of God will I
my time for euer ſpend.

Another of the ſame by Thomas Sternhold.

MY Shepheard is the liuing Lord,
nothing therefore I neede:
In paſtures faire, with waters calme,
he ſets me forth to feede.
2 He did conuert and glad my ſoule,
and brought my minde in frame:
To walke in paths of righteouſneſſe,
for his moſt holy name.

3 Yea though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy ſtaffe, doth comfort me,
and thou art with me ſtill.
4 And in the preſence of my foes,
my table ſhalt thou ſpread:
Thou ſhalt O Lord fill full my cup,
and eke annoint my head.

5 Through all my life thy fauour is
ſo frankly ſhewed to me:
That in thy houſe for euermore,
my dwelling place ſhall be.

Domini eſt terra. Pſal. xxiiij. T. S.

The grace of God beeing now vttered in the Temple more glorious then before in the Tabernacle, Dauid with exclamation ſetteth forth the honour thereof, mouing the conſideration of the

eternall

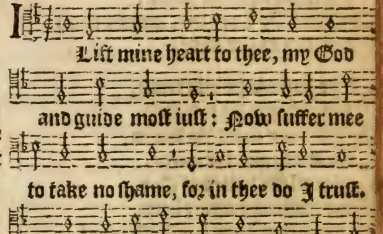
eretnall mansion prepared in Heauen, whereof this was a figure.

Sing this as the 21. Psalme.

THe earth is all the Lords, withall
her store and furniture:
Yea his is all the world and all,
that therein doth endure.
2 For he hath safely founded it,
aboue the Sea to stand:
And laid alow the liquid flouds,
to flow beneath the land.
3 For who is he, O Lord, that shall,
ascend vnto thy hill:
Or passe into thy holy place,
there to continue still?
4 Whose hands are harmelesse, and whose heart
no spot there doth defile:
His soule not set on vanity,
who hath not sworne to guile.
5 Him that is such a one, the Lord
shall place in blissefull plight,
And God his God and Sauiour,
shall yeeld to him his right.
6 This is the brood of trauellers,
in seeking of his grace:
As Iacob did the Israelites,
in that time of his race.
7 Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby,
the King of glorious state.
8 Who is the King of glorious state?
the strong and mighty lord:
The mighty Lord in battell stout,
and tryall of the sword.
9 Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby,
the King of glorious state.
10 What is the King of glorious state?
the Lord of hoasts he is:
The Kingdome and the royalty,
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

Dauid grieued at his sinnes, and malicious Enemies, most feruentlie prayeth for forgiuenesse, especiallie of such sinnes as he committed in his youth.



3 But shame shall them befall,
which harme them wrongfully.
Therefore thy pathes and thy right wayes
vnto me Lord descry.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.
5 Thy mercies manifold,
I pray thee Lord remember,
And eke thy pitty plentifull,
for they haue beene forever.

6 Remember not the faults,
and frailty of my youth:
Remember not how ignorant,
I haue bene of thy truth.

7 Nor after my deserts,
let me thy mercy finde.
But of thine owne benignity,
Lord haue me in thy mind.
8 His mercy is full sweete,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as goe astride.

9 The humble he will teach,
his precepts for to keepe:
He will direct in all his waies,
the lowly and the meeke.
10 For all the waies of God,
are truth and mercy both,
To them that keepe his Testament,
the witnesse of his troth.

The second part.

11 Now for thy holy name,
O Lord I thee intreat,
To graunt me pardon for my sinne,
for it is wondrous great.
12 Who so doth feare the Lord,
the Lord doth him direct,
To lead his life in such a way,
as he doth best accept.

13 His soule shall euermore,
in goodnesse dwell and stand:
His seed and his posterity,
inherite shall the land.
14 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his will and Testament.

15 Mine eies and eke my heart,
to him I will aduance:
That pluckt my feete out of the snare,
of sinne and ignorance.
16 With mercy me behold,
to thee I make my moane:
For I am poore and desolate,
and comfortlesse alone.

17 The troubles of my heart,
are multiplied indeede:
Bring me out of this misery,
necessity and neede.
18 Behold my pouerty,
mine anguish and my paine:
Remit my sinnes and mine offence,
and make me cleane againe.

19 O Lord behold my foes,
how they do still increase:
Pursuing me with deadly hate,
that faine would liue in peace.
20 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.

21 Let my simple pureneſſe,
me from mine enemies shend
Because I loke as one of thine,
that thou shouldst me defend.
22 Deliuer Lord thy folke,
and send them some releefe:
I meane thy chosen Israell,
from all their paine and greefe.

Iudica me Domine. Psal. xxvi. T. S.

Dauid iniuriously oppressed, and helpleſſe, yet assured of his integrity to Saul, calleth to God to defend him being causeleſſe afflicted. Then hee desireth

to

to bee in the company of the faithfull in the Congregation of God, whence hee was banished by Saule, promising godly life, open praises, thanks-giuing and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

LOrd be my Iudge and thou shalt see
my pathes are right and plaine:
I trust in God, and hope that he
will strength me to remaine.
2 Proue me my God, I thee desire,
my way to search and try:
As men do proue their Gold with fire,
my raines and heart espy.
3 Thy goodnesse laid before my face,
I durst behold alwaies:
For of thy truth I tread the trace
and will do all my daies.
4 I doe not lust to haunt or vse
with men whose deedes are vaine:
To come in house I do refuse,
with the deceitfull traine.
5 I much abhorre the wicked sort,
their deedes I much despise:
I do not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe procéede
in workes that are vpright:
Then to thine Alter I make spéede,
to offer there in sight.
7 That I may speake and preach thy praise,
that doth belong to thee:
and so declare how wondrous waies,
thou hast béene good to me.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
where as thy grace doth dwell.
9 O shut not vp my soule with them
in sinne that take their fill:
Nor yet my life among those men,
that take much blood to spill.
10 Whose hands are heape with craft and guile,
their life thereof is full:
and their right hand with wrench and wile,
for bribes doth plucke and pull.
11 But I in righteousnesse intend,
my time and daies to serue:
Haue mercy Lord and me defend,
so that I doe not swerue.
12 My foote is staid for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Domine illuminatio. Psal. xxvij. I. H.

Dauid deliuered from great perils, giueth thankes, wherein we see constant faith against the assaults of all enemies, & the end why hee desireth to liue and to bee deliuered. Then he exhorteth to faith, and to attend vpon God.

Sing this as the 14. Psalme.

THe Lord is both my help and light,
shall men make me dismaid?
Sith God doth giue me strength and might,
why should I be afraid?
2 While that my foes with al their strength
begin with me to brawle:
and thinke to eate me vp, at length
themselues haue caught the fall.
3 Though they in campe against me lie,
my heart is not afraid:
In battell pitcht if they will try.
I trust in God for aide.
4 One thing of God I doe require,
that he would not deny:

For

For which I pray and will desire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell,
To see the beauty of his face,
and view his Temple well.
6 In time of dread he shall be hide
within his place most pure:
And kepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lordes good grace,
shall make me strong and stout:
My foes to spoile and cleane deface,
that compasse me about.
8 Therefore within his house will I,
giue sacrifice of praise:
With Psalmes and songs I will apply,
to laud the Lord alwaies.

The second part.

9 Lord heare the voice of my request,
for which to thee I call:
Haue mercy Lord on me oppresst,
and send me helpe withall.
10 My hart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face saiest thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor suffer me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My Parents both their Sonne forsooke,
and cast me off at large:
And then the Lord himselfe yet tooke,
of me the care and charge.

13 Teach me O Lord the way to thee,
and lead me forth aright:
For fears of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will
of them that be my foes:
For they surmise against me still,
false witnesse to depose.

15 My heart would faint, but that in me
this hope is fixed fast:
The Lord Gods good grace shall it see,
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must:
And he shall ease and strength my heart,
if thou in him do trust.

Ad te Domi. clamabo. Psal. xxviij. T. S.

¶ Being in feare and pensiuenesse to see God dishonoured by wicked men, hee cryeth for vengeance against them, and being assured that God hath heard him, hee commendeth all the faithfull to his tuition.

Sing this as the 21. Psalme.

THou art O Lord my strength and stay,
the succour which I craue:
Neglect me not least I be like,
to them that go to graue.
2 The voyce of thy suppliant heare,
that vnto thee do cry:
When I lift vp my hands vnto
thy holy Arke most hie.

3 Repute me not among the sort
of wicked and peruert:
That speake right faire vnto their friendes,
and thinke full ill in heart.
4 According to their handy worke,
as they deserue indede:
And after their inuentions,
let them receiue their mede.

5 For they regard nothing Gods workes,
his law ne yet his loze:
Therefore will he them and their seed,
destroy for euermoze.
6 To render thankes vnto the Lord,
how great a cause haue I?
My voyce, my prayer, and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
My hope, my help, my hearts reliefe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation
of his elect by Christ.

9 Thy people and thine heritage,
Lord bless, guide, and preserue:
Increase them Lord and rule their harts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T.S.

¶ Dauid exhorteth Princes, who for the most part thinke there is no God, at the least to feare him for the Thunders and Tempests, for feare whereof all Creatures tremble. And albeit it threatneth sinners, yet it mooueth his to praise his name.

Sing this as the 30. Psalme.

GIue to the Lord ye Potentates,
ye rulers of the world:
Giue ye all praise, honour, and strength,
vnto the liuing Lord.
2 Giue glory to his holy name,
and honour him alone:
Worship him in his Paiesty,
within his holy throne.
3 His voice doth rule the waters all,
euen as himselfe doth please:
He doth prepare the thunder-claps,
and gouerne all the seas.
4 The voyce of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.

5 The voyce of God doth rent and breake
the Cedar trees so long:
The Cedar trees of Libanus,
which are most high and strong.
6 And make them leape like as a Calfe,
or else the Unicorne:
Not onely trees, but Mountaines great,
whereon the trees are borne.

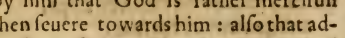
7 His voyce deuides the flames of fire,
and shakes the wilderneſſe:
8 It makes the desert quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the coverts plaine:
Then in the Temple euery man,
his glory doth proclaime.

10 The Lord was set aboue the floods,
ruling the raging sea:
So shall he raigne as Lord and King,
for euer and for aye.
11 The Lord will giue his people power,
in vertue to increase:
The Lord will bless his chosen folke,
with euerlasting peace.

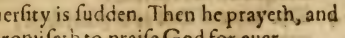
Exaltabo te Domine. Psal. xxx. T.S.

¶ When Dauid should dedicate his house to the Lorde, hee fell extreame sicke, without all hope of life, and therefor:

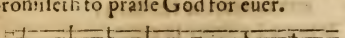
fore after recouery hee thanketh God, exhorting others to the like, & to learn by him that God is rather mercifull then seuere towards him: also that aduersity is sudden. Then he prayeth, and promiseth to praise God for euer.



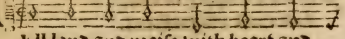
All laud and praise with heart and



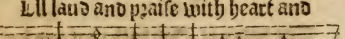
voyce, O Lord I giue to thée: which



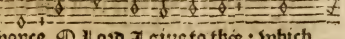
didst not make my foes reioyce, but



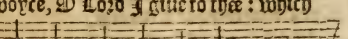
hast exalted me. 2. O Lord my God



to thee I cride, in all my paine and



griefe, thou gauest an eare and didst



prouide, to ease me with releise.

3 Of thy good will thou hast cald backe,
my soule from Hell to saue:
Thou didst reuiue when strength did lacke,
and keptst me from the graue.
4 Sing praise ye Saints that proue and sée,
the goodnesse of the Lord:
In memory of his Maiestie,
reioyce with one accord.

5 For why is anger but a space,
doth last and slacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and pangs ful sore,
shall lodge with vs all night:
The Lord to ioy shall vs restore.
before the day be light.

6 When I inioyde the world at will,
thus would I boast and say,
Tush I am sure to fele none ill,
this wealth shall not decay.
7 For thou O Lord of thy good grace,
hast sent me strength and aide:
But when thou turnedst away thy face,
my mind was sore dismaide.

8 Wherefore againe yet did I cry,
to thée O Lord of might:
My God with plaints I did apply,
and praide both day and night.
9 What gaine is in my bloud said I,
if death destroy my daies:
Doth dust declare thy Maiesty,
or yet thy truth doth praise?

10 Wherefore my God some pittie take,
O Lord I thee desire:
Doe not this simple soule forsake,
of helpe I thee require.
11 Then didst thou turne my griefe and woe,
vnto a cheerefull voyce:
The mourning weed thou tookest me fro,
and madest me to reioyce.

12 Wherefore my soule vncessantly,
shall sing vnto thy praise:
My Lord my God to thee will I,
giue laud and thankes alwaies.

In te Domine speraui. Psal. xxxi. T. S.

Dauid deliuered from great danger, sheweth first what Meditation hee hath by the power of faith, when death was before his eyes, and how the fauour of God alwaies is ready to those that feare him. He exhorteth the faithfull to trust in God, because he preserueth them.

Sing

Sing this as the 18. Psalme.

O Lord I put my trust in thée,
let nothing worke me shame:
As thou art iust deliuer me,
and set me quite from blame.
2 Heare me O Lord, and that anone,
to helpe me make good speede:
Be thou my rocke and house of stone,
my fence in time of neede.
3 For why? as stones thy strength is tride,
thou art my fort and towre:
For thy names sake be thou my guide,
and lead me in thy power,
4 Plucke forth my fet from out the snare,
which they for me haue laid:
Thou art my strength, and all my care
is for thy might and aide.
5 Into thy hands Lord I commit
my spirit which is thy due:
For why? thou hast redeemed it,
O lord my God most true.
6 I hate such folke as will not part,
from things that be abhord:
When they on trifles set their hearts,
my trust is in the Lord.
7 For I will in thy mercy ioy,
I see it doth excell:
Thou seest when ought would me annoy,
and knowest my soule full well.
8 Thou hast not left me in their hand,
that would me ouer-charge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pitty on me take:
My eies ware dim, my sight doth faile,
my wombe for woe doth ake.
10 My life is worne with griefe and paine,
my yeares in woe are past:
My strength is gone, and through disdaine,
my bones corrupt and wast.
11 Among my foes I am a scorne,
my friends are all dismaid:
My neighbours and my kinsmen borne,
to see me are afraid.
12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.
13 I heard the brags of all the rout,
their threats my minde did fray:
How they conspirde and went about,
to take my life away.
14 But lord I trust in thée for aide,
not to be ouer-trod:
For I confesse, and still haue said,
thou art my Lord my God.
15 The length of all my life and age,
O lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand.
16 Lo me thy seruant lord erpresse,
and shew thy royall face:
And me saue Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let not me be put to blame,
for that on thée I call:
But let the wicked beare their shame,
and in the graue to fall.
18 O how great good hast thou in store,
laid vp full safe for them:
That feare and trust in thée therefore,
before the sonnes of men?
19 Thy presence shal them fence and guide
from

from all proud brags and wrongs:
Within thy place thou shalt them holde,
from all the strife of tongues.
20 Thankes to the Lord that hath declard,
on me his grace so far:
Me to defend with watch and ward,
as in a towne of warre.
21 Thus did I say both day and night,
when I was sore oppest:
Loe, I was cleane cast out of sight,
yet heardst thou my request.
22 Ye Saints loue ye the lord I say,
the faithfull he doth guide:
and to the proud he will repay,
according to their pride.
23 Be strong, and God shall stay your hart,
be bold and haue a lust:
For sure the Lord will take your part,
sith ye on him do trust.

Beati quorum. Psal. xxxij. T.S.

Dauid punnished with grieuous sickneſſe for his sinnes, cuonteth all them happie to whom God dooth not impute their transgressions. And after that hee had confessed his sinnes, and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30. Psalme.

THe man is blest whose wickednesse,
the lord hath cleane remitted:
and he whose sinne and wickednesse,
is hid and also couered.
2 And blest is he to whom the lord,
imputeth not his sinne:
Which in his hart hath hid no guile,
nor fraud is found therein.
3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and waste away,
with daily moane and plaint.
4 For night and day thy hand on me,
so grieuous was and smart:
That all my blood and humors moist,
to drinesse did conuert.
5 I did therefore confesse my fault,
and all my sinnes discouer:
Then thou, O lord, didst me forgiue,
and all my sinnes passe ouer.
6 The humble man shall pray therefore,
and seeke thee in due time:
So that the flouds of waters great,
shall haue no power on him.
7 When trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioy,
and thou dost rid me out.
8 Come hither and I will thee teach,
how thou shouldst walke aright:
I will thee guide as I my selfe,
haue learnd by proofe and sight.
9 Be not so rude and ignorant,
as is the Horse and Mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifold
sorrowes and greefes sustaine:
But vnto him that trusts in God,
his goodnesse shall remaine.
11 Be merry therefore in the Lord,
ye iust lift vp your voice:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxiij. T.S.

¶ He exhorteth good men to praise God for creating and gouerning all thinges, for

for his faithfull promise for scattering the counsell of the wicked, teaching, that no Creature preserueth any man, but onely his mercy.

Sing this as the 30. Psalme.

YE righteous in the Lord reioyce,
it is a seemelie sight:
That vpright men with cheerefull voice,
should praise the Lord of might.
2 Praise ye the Lord with Harp and song,
in Psalmes and pleasant things:
With lute and instruments among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him praise:
4 For why his word is euer true,
his workes and all his waies.
5 To iudgement, equity, and right,
he hath a great good will:
and with his guifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:
Their hoasts and powers euery eachone,
his breath to passe hath brought.
7 The waters great gathered hath he,
on heapes within the throe:
and hid them in the depth to be,
as in an house of store.

8 All men on earth, both least and most,
feare God and keepe his law:
Ye that inhabite in each coast,
dread him and stand in awe.
9 What he commaunded wrought it was,
at once with present speede:
What he doth will is brought to passe,
with full effect indeede.

10 The counsell of the Nations rude,
the Lord will bring to nought:
He doth defeat the multitude,
of their deuise and thought.
11 But his decrees continue still,
they neuer slacke nor swage:
12 The motions of his minde and will,
take place in euery age.

The second part.

13 And blest are they to whom the lord,
as God and guide is knowen:
Whom he doth chuse of meere accord,
to take them as his owne.
14 The lord from heauen cast his sight,
on men mortall by birth:
Considering from his seat of might,
the dwellers on the earth.

15 The lord I say whose hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the same.
16 A King that trusteth in his hoast,
shall nought preuaile at length:
The man that of his might doth boast,
shall faile for all his strength.

17 The troopes of horsemen eke shall faile,
their sturdy Steeds shall sterue:
The strength of Horse shall not preuaile,
the rioer to preserue.
18 But los the eyes of God attend,
and watch to aid the iust:
With such as feare him to offend,
and on his goodnesse trust.

19 That he of death and all distresse,
may set their soule from dread:
and if that dearth the land oppresse,
in hunger them to feed.

20 Where

20 Wherefore our soule doth still depend
on God our strength and stay:
He is our shield vs to defend,
and driue all darts away.

21 Our soule in God hath ioy and game,
reioycing in his sight:
For why? in his most holy name,
we hope and haue delight.
22 Therefore let thy goodnesse O Lord,
still present with vs be:
And we alwayes with one accord,
will onely trust in thee.

Benedicam Dom. Psal. xxxiiij. T.S.

Dauid hauing escaped Achis. (1.Sam.22) praiseth God for his deliuerance, giuing others example to trust in God, to feare and serue him, who defendeth the godly with his Angels, and vtterly destroyeth the wicked in their sinnes.

Sing this as the third Psalme.

I Will giue laud and honour both,
vnto the Lord alwaies:
And eke my mouth for euermore,
shall speake vnto his praise.
2 I do delight to laud the Lord,
in soule and eke in voice:
That humble men and mortified,
may heare and so reioice.

3 Therefore see that you magnifie
with mee the liuing Lord:
and let vs now exalt his name
together with one accord.
4 For I my selfe besought the Lord,
he answered me againe:
and me deliuered incontinent,
from all my feare and paine.

5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they need it not to feare:
6 This silly wretch for some reliefe,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The angell of the Lord doth pitch,
his tents in euerie place:
To saue all such as feare the Lord,
that nothing them deface.
8 Taste and consider well therefore,
that God is good and iust:
O happy man that maketh him
his onely stay and trust.

9 Feare ye the Lord his holy ones,
aboue all earthly thing:
For they that feare the liuing lord,
are sure to lacke nothing.
10 The Lyons shall be hunger bit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come nere therefore my children dere,
and to my words giue eare:
I shall you teach the perfect way,
how you the Lord shall feare.
12 Who is the man that would liue long,
and lead a blessed life?
13 See thou refraine thy tongue and lips,
from all deceit and strife.

14 Turne backe thy face from doing ill,
and do the godly deed:
Inquire for peace and quietnesse,
and follow it with speed.
15 For why? the eyes of God aboue,
vpon the iust are bent:
His eares likewise do heare the plaint

of the poore innocent.

16 But he doth frowne & bend his browes,
vpon the wicked traine:
And cuts away the memory
of them that should remaine.
17 But when the iust do call and cry,
the Lord doth heare them so:
That out of paine and misery
forthwith he lets them go.

18 The Lord is kind and straight at hand,
to such as be contrite:
He saues also the sorrowfull,
the meeke and poore in spirit.
19 Full many be the miseries,
that righteous men do suffer:
But out of all aduersities,
the Lord doth them deliuer.

20 The Lord doth so preserue and kéepe
his very bones allway:
That not so much as one of them,
doth perish or decay.
21 The sinne shall slea the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man,
shall soone be brought to nought.

22 But they that feare the liuing Lord,
the Lord shall saue them sound:
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psal. xxxv. I. H.

Saules flatterers persecuted Danid, who prayeth for reuenge, that his Innocency may bee declared, and that such as take his part may reioyce, for which hee promiseth to magnifye Gods name all the daies of his life.

Sing this as the 14. Psalme.

LOrd plead my cause against my foes,
confound their force and might:
Fight on my part against all those,
that séeke with me to fight.
2 Lay hand vpon the speare and shield,
thy selfe in armor dresse:
Stand vp for me, and fight the field,
to helpe me in distresse.

3 Gird on thy sword and stop the way,
mine enemies to withstand:
That thou vnto my soule mayest say,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that séeke my soule to spill:
Let them turne backe and flye with shame,
that thinke to worke me ill.

5 Let them disperse and flie abroad,
as winde doth driue the dust:
And that the Angell of our God,
their might away may thrust.
6 Let all their wayes be voide of light,
and slippery like to fall:
And send thine Angell with thy might,
to persecute them all.

7 For why? without my fault they haue
in secret set a gin:
And for no cause haue digd a caue,
to take my soule therein.
8 When they thinke least and haue no care
O Lord destroy them all:
Let them be trapt in their owne snare,
and in their mischiefe fall.

9 And let my soule, my heart, and voice,
in God haue ioy and wealth:
That in the Lord I may reioyce,
and in his sauing health.

10 And then my bones shall speake and say,
my parts shall all agree:
O Lord though they do seeme full gay,
what man is like to thée?

The second part.

11 Thou dost defend the weake from them,
that are both stout and strong:
And rid the poze from wicked men,
that spoile and doe them wrong.
12 My cruell foes against me rise,
to witnesse things untrue:
And to accuse me they deuise,
of that I neuer knew.
13 Where I to them did owe good will,
they quit me with disdaine:
That they should pay my good with ill,
my soule doth soze complaine.
14 When they were sicke I mourn'd there-
and clad my selfe in sacke: (foze,
With fasting I did faint full soze,
to pray I was not slacke.
15 As they had bin my brethren déere,
I did my selfe behaue:
As one that maketh mournefull chéere,
about his Mothers graue.
16 But they at my disease did ioy,
and gather on a rout:
Yea abiect slaues at me did toy,
with mockes and cheekes full stout.
17 The belly Gods and flattering traine
that all good things deride:
At me do grin with great disdaine,
and plucke their mouths aside.
18 Lord when wilt thou amend this geare,
why dost thou stay and pause?
O rid my soule, mine onely déere,
out of these Lyons clawes.
19 And then will I giue thankes to thée,
before thy Church alwaies:
And where as most of people be,
there will I shew thy praise.
20 Let not my foes preuaile on me,
which hate me foz no fault:
Noz yet to winke oz turne their eye,
that causelesse me assault.

The third part.

21 Of peace no word they thinke oz say,
their talke is all vntrue:
They still consult and would betray,
all those that peace ensue.
22 With open mouth they run at me,
they gape, they laugh, they stéare:
Well, well, say they, our eie doth sée
the thing that we desire.
23 But lord thou seest what waies they take
cease not this geare to mend:
Be not farre off noz me forsake,
as men that faile their friend.
24 Awake, arise, and stir abroad,
defend me in my right:
Reuenge my cause my Lord my God,
and aide me with thy might.

25 According to thy righteousnesse,
my Lord God grant to me:
And let not them their prize expresse,
noz triumph ouer me.
26 Let not their hearts reioyce and cry,
there, there, this geare goeth trim:
Noz giue them cause to say on high,
we haue our will on him.
27 Confound them with rebuke and shame,
that ioy when I doe mourne:
and pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way:

And

And they all times with heart and voice,
shall praise the Lord and say:
29 Great is the Lord and doth excell,
for why? he doth delight,
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousnesse to praise:
Unto the Lord my God will I,
sing laud and thankes alwaies.

Dixit iniustus. Psal. xxxvi. I. H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all Creatures, especiallie towards his Children, by faith therefore he is comforted and assured of his deliuerance.

Sing this as the 35. Psalme.

THe wicked with his workes vniust,
doth thus perswade his heart:
That of the Lord he hath no trust,
his feare is set apart.
2 Yet doth he ioy in his estate,
to walke as he began:
So long till he deserue the hate,
of God and eke of man.

3 His words are wicked, vile and naught,
his tongue no truth can tell:
Yet at no hand he will be taught,
which way he may do well.
4 When he should sleepe then doth he muse,
his mischiefe to fulfill:
No wicked waies he doth refuse,
nor nothing that is ill.

5 But Lord thy goodnesse doth ascend,
aboue the heauens high:
So doth thy truth it selfe extend,
vnto the cloudy sky.
6 Much more then hils so high and steepe
thy iustice is erprest:
Thy iudgements like to seas most deepe,
thou sauest both man and beast.

7 Thy mercy is aboue all things,
O God it doth excell:
In trust whereof, as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will:
Of all delight they shall be sped,
and take thereof their fill.
9 For why? the Well of life so pure,
doth ouerflow from thee:
And in thy light we are full sure,
the lasting light to see.
10 From all such as desire to know,
let not thy grace depart:
Thy righteousnesse declare and shew,
to men of vpright heart.

11 Let not the proud on me preuaile,
O Lord of thy good grace:
Nor let the wicked me assaile.
to throw me out of place.
12 But they in their deuice shall fall,
that wicked workes maintaine:
They shall be ouerthrowne withall,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W. W.

Because the godly should not be dauntec to see wicked men prosper, Dauic sheweth that all things shall be grantec euen with heartes desire, to them that loue and feare God: but the wicked albeit they flourish for a time, shall at length perish.

Sing this as the 35. Psalme.

GRudge not to see the wicked men,
in wealth to flourish still:
Nor yet envy such as to ill,
have bent and set their will.
2 For as greene grasse & flourishing hearbs,
are cut and wither away:
So shall their great prosperity,
some passe, fade, and decay.
3 Trust thou therefore in God alone,
to doe well giue thy minde:
So shalt thou haue the land as thine,
and there sure foode shalt finde.
4 In God set all thy whole delight,
and loke what thou wouldst haue:
Or else canst wish in all the world,
thou needst it not to craue.
5 Cast both thy selfe and thy affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne euen at none-daies,
shall not shine halfe so bright.
7 Be still therefore, and stedfastly
on God see thou waite then:
Not thinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuy, and hate,
at least in any wise:
Their wicked steps auoid and flie,
and follow not their guise.
9 For euery wicked man will God
destroy, both more and lesse:
But such as trust in him are sure,
the land for to possesse.
10 Watch but a while and thou shalt see,
no more the wicked traine:
No not so much as house or place,
where once he did remaine.

The second part.

11 But mercifull and humble men,
enioy shall sea and land:
In rest and peace they shall reioyce,
for nought shall them withstand.
12 The leud men and malicious,
against the iust conspire:
They gnash their teeth at him, as men,
which doe his bane desire.
13 But while the lewd men thus do thinke,
the Lord laughes them to scorne:
For why? he seeth their terme approach,
when they shall sigh and mourne.
14 The wicked haue their sword out drawn
their bow eke haue they bent:
To ouerthrow and kill the poore,
as they the right way went.
15 But the same sword shall pierce their harts,
which was to kill the iust:
Likewise the bow shall breake to shiuers,
wherein they put their trust.
16 Doubtlesse the iust mans poore estate
is better a great deale more:
Then all these lewd and worldly mens
rich pompe and heaped store.
17 For be their power neuer so strong,
God will it ouerthrow:
Where contrary he doth preserue,
the humble men and low.
18 He seeth by his great prouidence,
the good mans trade and way:
And will giue them inheritance,
which neuer shall decay.
19 They shall not be discouraged,
when some are hard bested:
When other shall be hunger-bit,
they shall be clad and fed.

20 For whosoeuer wicked is,
and enimy to the Lord:
Shal quaile, yea melt euen as lambs grease,
or smoke that flyeth abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iust by liberall guifts,
make many glad and faine.
22 For they whom God doth blesse shall
the land for heritage: (haue
And they whom he doth curse likewise,
shall perish in his rage.

23 The lord the iust mans waies doth guide
and giues him good successe:
To euery thing he takes in hand,
he sendeth good addresse.
24 Though that he fall, yet he is sure
not vtterly to quaile:
Because the Lord stretches out his hand
at need, and doth not faile.

25 I haue beene young, and now am old,
yet did I neuer see
The iust man left, nor yet his seed
to beg for misery.
26 But giues alwaies most liberally,
and lends whereas is need:
His Children and posterity
receiue of God their meed.

27 Fly vice therefore and wickednesse,
and vertue do embrace:
So God shall grant thee long to haue
in earth a dwelling place.
28 For God so loueth equity,
and sheweth to vs such grace:
That he preserues them euermore,
but stroyes the wicked race.

29 Whereas the good and godly men,
inherite shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iust mans mouth doth euer speake,
of matters wise and high:
His tongue doth talke to edifie,
with truth and equity.

31 For in his heart the law of God
his Lord doth still abide:
So that where ere he goes or walkes,
his feete can neuer slide.
32 The wicked like a rauening Wolfe,
the iust man doth beset:
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence giue,
God would him yet defend.
34 Wait thou on God and keepe his way,
he shall preserue thee then:
The earth to rule, and thou shalt see
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in high degree:
Flourishing in all wealth and store,
as doth the Laurell tree.
36 But suddenly he passed away,
and loe he was quite gone:
Then I him sought, but could scarce find
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.
38 As for transgressors woe to them,
destroied they shall all be:

God will cut off their budding race,
and rich posterity.

39 But the saluation of the iuſt
doth come from God aboue:
Who in their troubles sends them aide,
of his meere grace and loue.
40 God doth them help, saue, and deliuer,
from lende men and vniuſt:
And still will saue them whilſt that they
in him do put their truſt.

Domine ne in. Pſal. xxxviij. I. H.

Dauid ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to bee chaſtiſed of the Lord for his ſinnes, and therefore prayeth to God to turn away his wrath: but in the ende with firme confidence, and commending his cauſe to God, hopeth for ſpeedy help at his hand.

Sing this as the 35. Pſalme.

PUt me not to rebuke, O Lord,
in thy prouoked ire:
Ne in thy heauy wrath, O Lord,
correct me I deſire.
2 Thy arrowes doe sticke faſt in me,
thine hand doth preſſe me ſore:
And in my flesh no health at all,
appeareth any more.

3 And all this is by reaſon of,
thy wrath that I am in:
Nor any reſt is in my bones,
by reaſon of my ſinne.
4 For loe my wicked doings Lord,
aboue my head are gone:
A greater load then I can beare,
they lie me ſore vpon.

5 My wounds ſtincke, and are feſtred ſo,
as loathſome are to ſee:
Which all through mine owne folliſhneſſe,
betideth vnto me.
6 And I in carefull wiſe am brought,
in trouble and diſtreſſe:
That I goe wailing all the day,
in dolefull heauineſſe.

7 My loines are filld with ſore diſeaſe,
my flesh hath no whole part:
8 I feeble am and broken ſore,
I roare for griefe of heart.
9 Thou knowſt Lord my deſire, my
are open in thy ſight. (groanes
10 My heart doth pant, my ſtrength hath
mine eies haue loſt their light. (faild,

11 My louers and my wonted friends,
ſtand loking on my woe,
And eke my kinſmen farre away,
are me departed fro.
12 They that did ſeeke my life layd ſnares,
and they that ſought the way:
To doe me hurt ſpake lies and thought
on treaſon all the day.

The ſecond part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe, that opens not
his mouth to ſpeake withall.
15 For all my confidence, O Lord,
is wholy ſet on thee.
16 O Lord, thou Lord that art my God,
thou ſhalt giue eare to me.

Thus did I craue that they my foes,
triumph not ouer me:
17 For when my foote did ſlip, then they
did ioy my fall to ſee.
And truely (I poore wretch) am ſet,
in place a wofull wight:

And

And eke my grieuous heauinesse,
is euer in thy sight.

18 For while that I my wickednesse,
in humble wise confesse:
And while I for my sinfull dæds,
my sorrowes do expresse.

19 My foes do still remaine aliue,
and mighty are also:
And they that hate me wrongfully,
in number hugely grow.

20 They stand against me, that my good
with euill doe repay:
Because that good and honest things,
I do ensue allway:

21 Forsake me not my Lord my God,
be thou not farre away:

22 Haste me to help my Lord my God,
my safety and my stay.

Deus custodiam. Psal. xxxix. I. H.

¶ Dauid hauing determined silence, yet brast forth into wordes that hee would not through his bitter greefe. For hee maketh certaine requestes, which tast of mans infirmity, yet mixed with many praiers, and all to shew a mind wonderfully troubled, that it may appeare how he did striue mightily against death and desperation.

Sing this as the 35. Psalme.

I Said I will loke to my waies,
for feare I should go wrong:
I will take hæde all times that I,
offend not in my tongue.

2 As with a bit I will make fast,
my mouth with force and might:
Not once to whisper all the while,
the wicked are in sight.

3 I held my tongue and spake no word,
but kept me close and still:
Yea, from good talke I did refraine,
but sore against my will.

4 My heart wart hot within my breast,
with musing, thought and doubt:
Which did increase and kirre the fire,
at length these words brast out.

5 Lord number out my life and daies,
which yet I haue not past:
So that I may be certified
how long my life shall last.

6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.

7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods and cannot tell,
who shall the same enioy.

8 Now lord sith things thus wise do frame,
what help doe I desire?
Of truth my help doth hang on thee,
I nothing else require.

The second part.

9 From all the sinnes that I haue done,
Lord quit me out of hand:
And make me not a scorne to soles,
that nothing vnderstand.

10 I was as dumbe and to complaine,
no trouble might me moue:
Because I know it was thy worke,
my patience for to proue.

11 Lord take from me thy scourge and plague
I can them not withstand:
I faint and pine away for feare,
of thy most heauy hand:

12 When thou for sinne doest man rebuke,
he wareth woe and wan:

As doth a cloath that Mothes haue fret,
so vaine a thing is man.

13 Lord heare my sute and giue good heede,
regard my teares that fall:
I sojourne like a stranger heere,
as did my Fathers all.
14 Oh spare a little, giue me space,
my strength for to restore:
Before I go away from hence,
and shall be seene no more.

Expectans expectaui. Psal. xl. I. H.

Dauid deliuered from great danger, doth magnifie God therefore, and commendeth his prouidence toward all mankinde. Then hee promiseth to giue himselfe wholy to Gods seruice, and declareth how God is truely worshipped. Afterward he giueth thankes, and hauing complained of his enemies, hee calleth for ayde and succour.

Sing this as the 35. Psalme.

I Waited long and sought the Lord,
and patiently did beare:
At length to me he did accord,
my voyce and cry to heare.
2 He pluckt me from the lake so deepe,
out of the mire and clay:
And on a rocke he set my feete,
and he did guide my way.

3 To me he taught a Psalme of praise,
which I must shew abroad:
And sing new songes of thankes alwaies,
vnto the Lord our God.
When all the folke these things shall see,
as people much afraid:
Then they vnto the Lord will flee,
and trust vpon his aide.

5 O blest is he whose hope and heart,
doth in the Lord remaine:
That with the proud doth take no part,
nor such as lie and faine.
6 For (Lord my God) thy wondrous deeds
in greatnesse farre do passe:
Thy fauour toward vs exceedes,
all thinges that euer was.

7 When I entend and do deuise,
thy workes abroad to shew:
To such a reckoning they do rise,
thereof no end I know.
8 Burt offerings thou delights not in,
I know thy whole desire:
With sacrifice to purge his sinne,
thou dost no man require.

9 Meat offerings and sacrifice,
thou wouldst not haue at all:
But thou O Lord hast open made,
mine eares to heare withall.
10 But then, said I, behold and looke,
I come a meane to be:
For in the volume of thy booke,
thus it is said of me.

11 That I O God should do thy mind,
which thing doth like me well:
For in thy heart thy law I finde,
fast placed there to dwell:
12 Thy iustice and thy righteousnesse,
in great resorts I tell:
Behold my tongue no time doth cease,
O Lord thou knowest full well.

The second part.

13 I haue not hid within my breast,
thy goodnesse as by stealth:
But I declare and haue exprest,
thy truth and sauing health.
14 I kept not close thy louing minde,
that no man should it know:

The truth that in thy truth I finde,
to all the Church I show.

15 Thy tender mercy Lord from me,
with-draw thou not away:
But let thy loue and verity,
preserue me still for aye.
For I with mischiefes many one,
am sore beset about:
My sinnes increase and so come on,
I cannot spy them out.

16 For why in number they excéde,
the haires vpon my head:
My heart doth faint for very dread,
that I am almost dead.
17 With spéde send helpe and set me frée,
O Lord I thée require:
Make hast with aide to succour me,
O Lord at my desire.

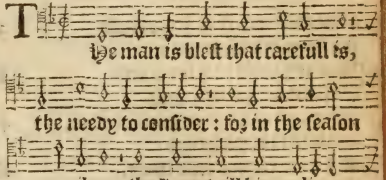
18 Let them sustaine rebuke and shame,
that séeke my soule to spill:
Driue backe my foes and them defame,
that wish and would me ill.
19 For their ill feates doe them discry,
that would deface thy name:
Alwayes at me they raile and cry,
fie on him, fie for shame.

20 Let them in thee haue ioy and wealth,
that seeke to thee alwaies:
That those that loue thy sauing health,
may say to God be praise.
21 But as for me I am but poore,
opprést and brought full low:
Yet thou O Lord wilt me restore,
to health full well I know.

22 For why thou art my hope and trust,
my refuge, helpe, and stay:
Wherefore my God as thou art iust,
with me no time delay.

Beatus qui. Psal. xli. T.S.

Dauid grieuously afflicted, blessed them that pitied his case, complaining on his faithlesse friends, such as Iudas, Ioh. 15. Then he giueth thankes for Gods mercy in chastising him gently, and not suffering his enemies to triumph.



3 And in his bed when he lyeth sicke,
the Lord will him restore:
And thou O Lord wilt turne to health,
his sickenesse and his sore.
4 Then in my sickenesse thus say I,
haue mercy Lord on me:
And heale my soule which is full wo
that I offended thee.

5 Mine enemies wisht me ill in hart,
and thus of me did say:
When shall he die, that all his name
may vanish cleane away.
6 And when they come to visit me,
they aske if I doe well:
But in their harts mischiefs they hatch,
and to their mates it tell.

7 They

7 They bite their lips and whiſper ſo,
as though they would me charme:
And caſt their fetches how to trap
me with ſome mortall harme.
8 Some grieuous ſin hath brought him to
his ſickneſſe, they ſay plaine:
He is ſo low that without doubt,
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceit:
Who at my table eate my bread,
the ſame for me laid wait.
10 Haue mercy Lord on me therefore,
and let me be preſerued:
That I may render vnto them,
the things they haue deſerued.

11 By this I know aſſuredly,
to be beloued of thee:
When that mine enemies haue no cauſe
to triumph ouer me.
12 But in my right thou haſt me kept,
and maintained me alwaie:
And in thy preſence place aſſignd,
where I ſhall dwell for aye.

13 The Lord the God of Iſraell,
be praiſed euermore:
Euen ſo be it (Lord will I ſay)
euen ſo be it therefore.

Quemadmodum. Pſal. xlij. I.H.

¶ Dauid is greeued, that through perſecutours hee could not bee preſent in the Congregation, proteſting his preſence in heart, albeit in body ſeparate. At laſt hee ſheweth, that notwithſtanding ſorrowes and thought., yet he continuallie putteth his truſt in the Lord.

Sing this as the 35. *Pſalme.*

LIke as the Hart doth breath and bray,
the well-ſpring to obtaine:
So doth my ſoule deſire alway,
with thee Lord to remaine.
2 My ſoule doth thirſt, and would draw nere,
the liuing God of might:
When ſhall I come and appeare,
in preſence of thy light?

3 The teares of all times are my repaſt,
which from mine eies doe ſlide,
When wicked men cry out ſo faſt,
where now is God thy guide?
4 Alas what griefe is this to thinke,
what freedome once I had?
Therefore my ſoule as at pits brinke,
is moſt heauy and ſad.

When I did march in good array,
furniſhed with my traine:
Vnto the Temple was our way,
with ſongs and harts moſt faine.
5 My ſoule why art thou ſad alwaies,
and fretſt thus in my breaſt?
Truſt ſtill in God, for him to praiſe,
I hold it euer beſt.

By him I haue ſuccour at nede,
againſt all paine and griefe:
He is my God which with all ſpede,
will haſt to ſend reliefe.
6 And thus my ſoule within me Lord,
doth faint to thinke vpon
The Land of Iordan, and record
the little hill Hermon.

The ſecond part.

7 One griefe another in doth call,
as clouds burſt out their voyce:
The flouds of euill that do fall,
runne ouer me with noyſe.
8 Yet I by day felt his goodneſſe,

and

and help at all assaies:
Likewise by night I will not cease,
the liuing God to praise.

9 I am perswaded thus to say,
to him with pure pretence:
O Lord thou art my guide and stay,
my rocke and my defence.
10 Why doe I then in pensiuenesse,
hanging the head thus walke:
While that mine enemies me oppresse,
and vex me with their talke?

11 For why they pierce my inward parts,
with pangs to be abhord:
When they cry out with stubborne harts,
where is thy God thy Lord?
12 So sone why dost thou faint and quaile,
my soule with paines oppresst?
With thoughts why dost thy selfe assaile
so sore within my breast?

13 Trust in the Lord thy God alwaies,
and thou the time shalt see,
To giue him thankes with laud and praise,
for health restord to thee.

Iudica me Domine. Psal. xliij. T. S.

¶ Hee prayeth to be deliuered from them which consspire with Absolom, to the end that he might ioyfully praise God in the holy congregations.

Sing this as the 35. Psalme.

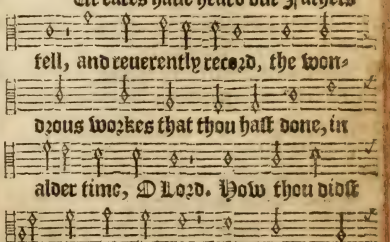
I Iudge and reuenge my cause O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my strength thou art the God,
why putst thou me thee fro:
And why walke I so heauily,
oppressed with my foe?

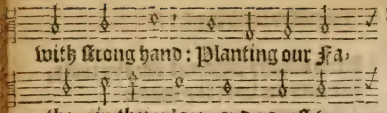
3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shall I to the Altar go,
of God my ioy and cheare:
And on my Harp giue thankes to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
and fretst thus in my breast?
Still trust in God, for him to praise,
I hold it alwaies best.
6 By him I haue deliuerance,
against all paine and griefe:
He is my God which doth alway
at nede send me relefe.

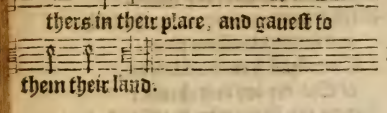
Deus auribus. Psal. xliij. T. S.

¶ A most earnest praier made in the name of the faithfull in persecution, for sustaining the quarrell of Gods word, as in Saint Paule. Rom. 8.

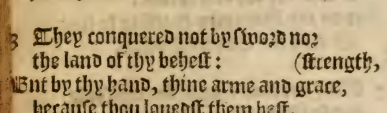




with strong hand: Planting our Fa-



thers in their place, and gauest to



them their land.

3 They conquered not by sword nor
the land of thy behest: (strength,
But by thy hand, thine arme and grace,
because thou louedst them best.
4 Thou art my King O God that holpe
Jacob in sundry wise:
5 Lord with thy power we threw downe
as did against vs rise. (such

6 I trusted not in bow ne sword,
they could not saue me sound:
7 Thou keptst vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thy holy name:
9 Yet now thou goest not with our hoast
but leauest vs to shame.

10 Thou madest vs flee before our foes,
and so were ouertrod:
Our enemies robd and spoild our goods
when we were spearst abroad.
11 Thou hast vs giuen to our foes,
as sheepe for to be slaine:
Among the Heathen euery where,
scattered we do remaine.

12 The people thou hast sold like slaues,
and as a thing of nought:
For profit none thou hast thereby,
no gaine at all was sought:
13 And to our neighbors thou hast made
of vs a laughing stocke:
And those that round about vs dwell,
at vs doe grin and mocke.

The second part.

14 Thus we serue for no other vse,
but for a common talke:
They mocke, they scorne, they nod their
where euer they goe or walk. (heads,
15 I am alhand continuallie
to heare these wicked men,
Yea so I blush, that all my face
with red was couered then.

16 For why? we heare such slanderous
such false reports and lies: (wordes,
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forget not thee,
nor yet thy couenant breake:
18 We turne not back our hearts from thee,
nor yet thy paths forsake.

19 Yet thou hast trod vs downe to dust,
where dens of Dragons be?
And couered vs with shade of death,
and great aduersitie.
20 If we had our Gods name forgot,
and help of Idols sought:
21 Would not God then haue tryed this?
for he doth know our thought.

22 Nay, nay, for thy names sake O Lord,
alwaies are we slaine thus:
As sheepe vnto the Shambles sent,
right so they deale with vs.
23 Vp Lord, why sleepest thou? awake,
and leaue vs not for all:
22 Why hidest thou thy countenance,
and dost forget our thrall?

25 For downe to dust our soule is brought,
and we now at last cast:

Our

Our belly like as it were glude,
vnto the ground cleaues fast.
26 Rise vp therefore for our defence,
and help vs Lord at nede:
We thee beseech for thy goodnesse,
to rescue vs with speede.

Eructauit. Psal. xlv. T. S.

Salomon, his Maiesty, Honour, Strength, Beauty, Riches, and power, are praised: his marryage with the Ægyptian, an Heathen Woman is blessed, if that shee renounce her people and Country, and giue her selfe wholely to her Husband. Heere is figured the wonderfull Maiesty and increase of Christes Kingdome, and the Church his Spouse now taken of the Gentiles.

Sing this as the 25. Psalme.

MY heart doth take in hand,
some godly song to sing:
The prayses that I shall shew therein,
pertaineth to the King.
2 My tongue shall be as quicke,
his honour to indite:
As is the pen of any scribe,
that vseth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with guifts,
for euer to endure.
4 About thee gird thy sword,
O Prince of might elect:
With honour, glory, and renowne,
thy person pure is decke.

5 Goe forth with godly speede,
in meeknesse, truth, and right:
And thy right hand shall thee instruct,
in workes of dreadfull might.

6 Thine arrowes sharpe and keene,
their hearts so sore shall sting:
That folkes shall fall and kneele to thee,
yea all thy foes O King.

7 Thy royall seat, O Lord,
for euer shall remaine:
Because the Scepter of thy Realme,
doth righteousnesse maintaine.
8 Because thou louest the right,
and dost the ill detest:
God euen thy God hath nointed thee,
with ioy aboue the rest.

9 With Myrre and sauours sweete,
thy cloaths are all besprad:
When thou dost from thy Pallace passe,
therein to make thee glad.
10 Kings Daughters do attend,
in fine and rich array:
At thy right hand the Queene doth stand,
in Gold and garments gay.

The second part.

11 O Daughter take good heede,
incline and giue good eare:
Thou must forget thy kindred all,
and Fathers house most deare.
12 Then shall the King desire,
thy beauty faire and trim:
For why? he is the Lord thy God,
and thou must worship him.

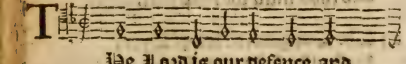
13 The Daughters then of Tyre,
with gifts full riche to see:
And all the wealthy of the land,
shall make their sute to thee.
14 The Daughter of the King,
is glorious to behold:
Within her Closset she doth sit,
all decke with beaten Gold.

15 In robes well wrought with needle,
and many a pleasant thing:
With Virgins faire on her to waite,
she commeth to the King.
16 Thus are they brought with ioy,
and mirth on euery side:
Into the Pallace of the King,
and there they doe abide.

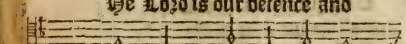
17 In stead of Parents left,
O Quéene the chance so stands:
Thou shalt haue sons whom thou maist set,
as Princes in all lands.
18 Wherefore thy holy name,
all ages shall record:
Thy people shall giue thankes to thée,
for euermore O Lord.

Deus noster. Psal. xlvi. I. H.

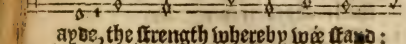
A Song of thanksgiuing for the deliuerance of Hierusalem, after Senacharib with his army was driuen away, or some other like suddaine and maruellous deliuerance by the mighty hand of God, whereby the Prophet commending his great benefits, doth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their Enemies.



The Lord is our defence and

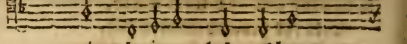


ayde, the strength whereby wée stand:

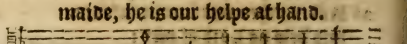


When wée with woe are much dis-

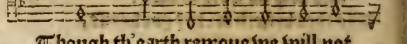
maide, he is our helpe at hand.



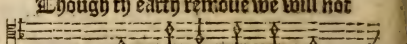
Though th'earth remoue we will not



feare, though hils so high and steepe,



Be thrust and hurled heere and there,



within the Seas so deepe.

3 No though the waues doe rage so sore,
that all the bankes it spils:
and though it ouerflow the shore,
and beate downe mighty hils.
4 For one faire floud doth spread abroad
his pleasant streames apace:
To fresh the Citty of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
she can no whit decay:
All things against her that rebell,
the lord will surely slay.
6 The Heathen folke the Kingdomes feare,
the people make a noise:
The earth doth melt and not appeare,
when Gods puts forth his voice.

7 The Lord of hosts doth take our part,
to vs he hath an eie:
Our hope of health with all our hearts,
on Iacobs God doth lie.
8 Come heare and see with mind & thought,
the woking of our God:
What wonders he himselfe hath wrought
throughout the earth abroad.

9 By him all wars are husht and gone,
which Countries did conspire:
Their bowes he brake, and spears each one,
their Chariots burnt with fire.
10 Leaue off therefore saith he, and know
I am a God most stout:
Among the Heathen high and low,
and all the earth throughout.

11 The Lord of hoasts doth vs defend,
he is our strength and tower:
On Iacobs God we do depend,
and on his strength and power.

Omnes gentes. Psal. xlvij. I.H.

An exhortation to worship God for his mercies to Iacobs posteritie. Herein is prophesied the Kingdome of Christ, in the time of his Gospell.

Sing this as the 44. Psalme.

YE people all with one accord,
clap hands and eke reioyce:
Be glad and sing vnto the Lord,
with sweete and pleasant voice.
2 For high the Lord and dreadfull is,
with wonders manifold:
A mighty King he is truely,
in all the earth extold.

3 The people he shall make to be,
vnto his bondage thrall:
And vnderneath our feete he shall
the Nations make to fall.
4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Iacob,
his welbeloued one.

5 Our God ascended vp on high,
with ioy and pleasant noise:
The Lord goeth vp aboue the sky,
with trumpets royall voice.
6 Sing praises to our God, sing praise,
sing praises to our King:
For God is King of all the earth,
all skilfull praises sing.

7 God in the heauens raignes and sits,
vpon his holy throne:
The Princes of the people haue
them ioyned euery one
8 To Abrahams people: for our God,
which is exalted high:
As with a buckler doth defend
the earth continually.

Magnus Dominus. Psal. xlviij. I. H.

Thankes is giuen to God for the notable deliueraunce of Hierusalem from the hands of many Kinges, the estate thereof is praysed, for that God is present at all times to defend it. This Psalme seemeth to be made in the time of Ahas, Iosaphat, Asa, or Ezekia, for then chiefly was the Cittie by forraigne Princes assaulted.

Sing this as the 46. Psalme.

GReat is the Lord and with great praise
to be aduanced still,
Within the Citty of our Lord,
vpon his holy hill.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The Citty of the mighty King,
on her right side doth stand.

3 Within the Pallaces thereof,
God is a refuge knowne,

For loe the Kings are gathered, and
together eke are gone.
But when they did behold it so,
they wondred and they were
astonied much, and suddenly
were driuen backe with feare.

Great terror there on them did fall,
for very woe they cry:
As doth a woman when she shall
goe trauell by and by.
As thou with Eastrne wind the ships,
vpon the Sea dost breake:
So they were staid, and euen as
we heard our Fathers speake.

So in the Citty of the Lord,
we saw as it was told:
Yea in the Citty of our God
for euer will vphold.
O Lord we do wait and attend,
on thy good helpe and grace:
For which we doe all times attend,
within thy holy place.

O Lord according to thy name,
for euer is thy praise:
And thy right hand, O Lord is full,
of righteousnesse alwaies.
Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Juda grant O Lord,
the Daughters to reioyce.

Go walke about all Sion hill,
yea round about her goe:
And tell the towers thereupon
are builded on a row.
And marke ye well her bulwarkes all,
behold her towars there:
That ye may tell thereof to them,
that after shall be here.

For this God is our God, our God
for euermore is he:
Yea and vnto the death also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. T. S.

Gods spirit mooueth the consideration of mans life, shewing that the wealthiest are not happiest, but noteth how all things are ruled by Gods prouidence, who as he iudgeth these worldly Misers to euerlasting torments: so dooth hee preserue his, and will reward them in the day of the resurrection. 1 Thess. 1.

Sing this as the 46. Psalme.

All people hearken and giue eare,
to that which I shall tell:
Both high and low, both rich and poore,
that in the world do dwell.
For why? my mouth shall make discourse
of many things right wise:
In vnderstanding shall my heart
his study exercise.

I will incline mine eares to know
the parables so darke:
And open all my doubtfull speech,
in meeter on my Harpe.
Why should I feare affliction,
or any carefull toile,
Or else my foes which at my heeles,
are prest my life to spoile?

For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great,
themselues do brag and boast.
There is not one of them that can
his brothers death redeeme:

Or that giue a price to God,
sufficient for him.

8 It is too great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They see wise men as well as foles,
subiect vnto deaths bands:
And being dead strangers possesse
their goods, their rents, their lands.

11 Their care is to build houses faire,
and so determine sure
To make their name right great on earth,
for euer to endure.
12 Yet shall no man alwaies enioy,
high honour, wealth, and rest:
But shall at length tast of deaths cup,
as well as the brute beast.

The second part.

13 And though they try their folish thoghts
to be most leud and vaine:
Their Children yet approue their talke,
and in like sinne remaine.
14 As sheepe into the fold are brought,
so shall they into graue.
Death shall them eate, and in that day,
the iust shall Lordship haue.

15 Their Image and their royall port,
shall fade and quite decay:
When as from house to pit they passe,
with woe and well away:
16 But God will surely preserue me,
from death and endlesse paine:
Because he will of his good grace,
my soule receiue againe.

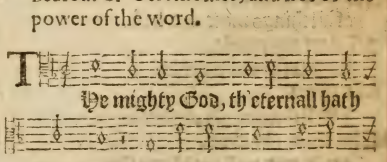
17 If any man ware wondrous rich,
feare not I say therefore:
although the glory of his house,
increaseth more and more.
18 For when he dyeth, of all those things
nothing shall he receiue:
His glory will not follow him,
his pompe will take her leaue.

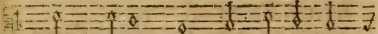
19 Yet in this life he takes himselfe,
the happiest vnder sunne:
and others likewise flatter him,
saying all is well done.
20 And presuppose he liue as long
as did his Fathers old:
Yet must he needes at length giue place,
and be brought to deaths fold.

21 Thus man to honour God hath cald,
yet doth he not consider:
But like brute beasts so doth he liue,
which turne to dust and powder.

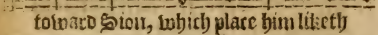
Deus Deorum. Psal. L. I. H.

Hee prophesieth how God will call all Nations by the Gospell, and require no other sacrifice of his people, but confession of the benefites and thanksgiuing, and how hee detesteth all such as seeme zealous of Ceremonies, and not of the power of the word.

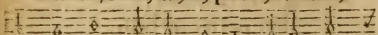




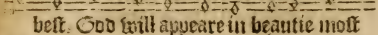
toward Sion, which place him liketh



best. God will appeare in beautie most



excellent. 3. Our God will come, be-



for that long time be spent.

Deuouring fire
shall goe before his face:
A great tempest
shall round about him trace.
4 Then shall he call,
the earth and heauens bright:
To iudge his folke
with equity and right.
5 Saying goe to,
and now my Saints assemble:
My peace they kepe,
their guilts do not dissemble.

6 The heauens shall,
declare his righteousnesse:
For God is Iudge
of all things more and lesse.
7 Heare my people,
for I will now reueale:
Oh Israell,
I will thee nought conceale:
Thy God, thy God,
am I, and will not blame thee,
8 For giuing not
all manner offring to me.

9 I haue no neede,
to take of thee at all,
Goats of thy fold,
or Calfe out of thy stall.
10 For all the beasts,
are mine within the woods:
On thousand hils,
cattle are mine owne goods.
11 I know for mine,
all Birds that are on mountaines:
All beasts are mine,
which haunt the fields and Fountaines.

12 Hungry if I were,
I would not thee it tell:
For all is mine,
that in the world doth dwell.
13 Eate I the flesh,
of great Buls or Bullockes:
Or drinke the blood
of Goates or of the flockes?
14 Offer to God
praise and hearty thankesgiuing:
And pay thy vowes
vnto God euerliuing.

15 Call vpon me,
when troubled thou shalt be:
Then will I helpe,
and thou shalt honour me:
16 To the wicked,
thus saith th'eternall God:
Why dost thou preach,
my lawes and heasts abroad,
Seeing thou hast,
them with thy mouth abused:
17 And hatest to be,
by discipline reformed?

My words I say,
thou dost reiect and hate:
18 If that thou see
a theefe as with thy mate,
Thou runnest with him,
and so your prey do seeke:

And art all one
with Bauds and Ruffians eke.
19 Thou giuest thy selfe,
to backe-bite and to slander:
And how thy tongue
deceiues it is a wonder.
20 Thou sittest musing,
thy brother how to blame:
And how to put
thy mothers sonne to shame.
21 These thinges thou didst,
and whilst I held my tongue,
Thou didst me iudge,
because I staid so long,
Like to thy selfe:
yet though I kept long silence,
Once shalt thou feele
of thy wrongs iust recompence.
22 Consider this,
ye that forget the Lord,
And feare not when,
he threatneth with his word:
Least without helpe,
I spoile you as a pray.
23 But he that thankes offereth,
prayseth me aye,
Saith the Lord God:
and he that walketh this trace
I will him teach,
Gods saning health to embrace.

Another of the same by R. W.

THe God of Gods the Lord,
hath cald the earth by name:
From whence the Sunne doth rise, vnto
the setting of the same.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.
3 Our God shall come in hast,
to speake he shall not doubt:
Before him shall the fire wast,
and tempest round about.
4 The heauens from on hie,
the earth below likewise:
He will call forth to iudge and try,
his folke he doth deuise.
5 Bring forth my Saints, saith he,
my faithfull flocke so deare:
Which are in band and league with me,
my law to loue and feare.
6 And when these things are tride,
the heauens shall record,
That God is iust, and all must bide,
the iudgements of the Lord.
7 My people O giue hede,
Israell to thee I cry:
I am thy God, thy help at nede,
thou canst it not deny.
8 I do not say to thee,
thy Sacrifice is slacke:
Thou offerest dailie vnto me,
much more then I doe lacke.
9 Thinkest thou that I do needе,
thy Cattle young or old:
Or else so much desire to feede,
on Goates out of thy fold?
10 May all the beasts are mine,
in woods that eate their fils:
And thousands more of neat and kine,
that runne wilde in the hils.

The second part.

11 The Birds that build on hie,
in hils and out of sight:
And beasts that in the fields doe lie,
are subiect to my might.
12 Then though I hunger sore,
what needе I ought of thine:

Sith that the earth with her great store,
and all therein is mine.

13 To Buls flesh haue I mind,
to eate it dost thou thinke?
Or such a weetnesse do I finde,
the bloud of Goates to drinke?
14 Giue to the Lord his praise,
with thankes to him apply,
And see thou pay thy vowes alwaies,
vnto the God most hie.

15 Then seeke and call to me,
when ought would worke thee blame,
And I will sure deliuer thee,
that thou maist praise my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are soule and vaine,
to them the Lord will say:

17 With what face darest thou,
my words once speake or name:
Why doth thy talke my law allow,
and deedes deny the same?
18 Whereas for to amend
thy life, thou art so slacke:
My word the which thou dost pretend,
is cast behind thy backe.

The third part.

19 When thou a theefe dost see,
by theft to liue in wealth:
With him thou runnest and dost agree,
likewise to thriue by stealth.
20 When thou dost them behold,
that Wiues and Maids defile:
Thou likest it well, and waxest bold,
to vse that life most vile.

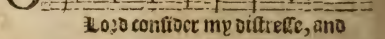
21 Thy lips thou dost apply,
to slander and defame:
Thy tongue is taught to craft and lye,
and still doth vse the same.
22 Thou studyest to reuile,
thy friend to thee so neere:
With slander thou wouldst needs defile
thy mothers sonns so deere.

23 Hereat while I doe winke,
as though I did not see:
Thou goest on still and so dost thinke,
that I am like to thee.
24 But sure I will not let,
to strike when I beginne:
Thy faults in order when I set,
and open all thy sinne.

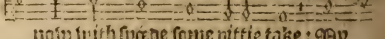
25 Marke this I you require,
that haue not God in mind:
Leest when I plague you in mine ire,
your helpe be farre to find.
26 He that doth giue to me,
the sacrifice of praise:
Doth please me well, and he shall see,
to walke in godly waies.

Miserere mei. Psal. Li. W. W.

¶ Dauid rebuked by the Prophet Nathan for his great offence acknowledged the same to God, protesting his naturall corruption. Wherefore he prayeth God to forgiue his sins, and renew in him his holy spirit, promising that hee will not be vnmindfull of these great graces. Finally fearing lest God would punish the whole Church for his fault he requireth that he rather would increase his grace towards the same.

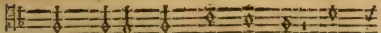


O Lord consider my distresse, and

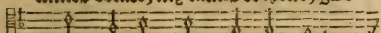


now with speede some pittie take: My

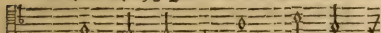
sinnes



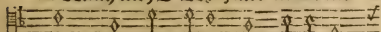
sinnes deface, my faults redresse, god



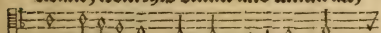
Lorde for thy great mercies sake.



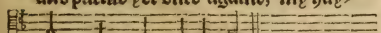
2. Wash me, O Lord, and make me



cleane, from this vniust and sinfull act,



and purifie yet once againe, my hay-



nous crime and bloody fact.

3 Remorse and sorrow do constraine
me to acknowledge mine excesse:
My sinne alasse doth still remaine,
before thy face without release.
4 For thee alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alasse,
that first I was conceiued in sinne,
Yea of my mother so borne was,
and yet vile wretch remaine therein.
6 Also behold Lord thou dost loue
the inward truth of a pure hart,
Therefore thy wisedome from aboue,
thou hast reuealed me to conuert.

7 If thou with Isop purge this blot,
I shall be cleaner then the glasse:
And if thou wash away my spot,
the snow in whitenesse shall I passe.
8 Therefore O Lord such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swag'd for my trespasse.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my sinnes I thee desire,
which doe in number passe the sand.
10 Make new my heart within my breast,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end:
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to find:
And let me thy free spirit retaine,
which vnto thee may stir my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men likewise that are brought low,
by mine example shall flye sinne.
14 O God that of my health art Lord,
forgiue me this my bloudy vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntye,
O Lord that art the onely key:
And then my mouth shall testifie,
thy wondrous works and praise alway.
16 And as for outward sacrifice,
I would haue offered many a one:
But thou esteemest them of no price,
and therein pleasure takest thou none.

17 The heauie heart and mind oppresst,
O Lord thou neuer dost reiect.

And to speake truth it is the best.
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercies on thy hill:
And on Jerusalem thy grace,
build vp the wals and loue it still.

19 Thou shalt accept then our offerings,
of peace and righteousnesse I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.N.

Sing this as the Lamentation.

HAue mercy on me God, after
thy great abounding grace,
After thy mercies multitude,
doe thou my sinnes deface.
2 Yea wash me more from mine offence,
and cleanse me from my sinne:
For I do know my faults, and still
my sinne is in mine eyen.

3 Against thée, thée alone I haue
offended in this case:
and euill haue I done before
the presence of thy face.
4 That in the things that thou hast done
vpright thou maist be tride:
and eke in iudging that the doome
may passe vpon thy side.

5 Behold in wickednesse my kind,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.
6 But loe the truth in inward parts,
is pleasant vnto thée:
And secrets of thy wisedome thou
reuealed hast to me.

7 With Hysop Lord besprinckle me,
I shall be cleansed so:
Yea wash thou me and so shall I
be whiter then the snow.
8 Of ioy and glaunesse make thou me,
to heare the pleasant voice:
That so the bruised bones which thou
hast broken may reioyce.

9 From the beholding of my sinne,
Lord turne away thy face:
and all my déeds of wickednesse,
doe vtterly deface.
10 O God create in me a heart,
vnspotted in thy sight:
and eke within my bowels Lord,
renew a stabled spirit.

11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comfort of thy sauing health,
giue me againe I pray.
12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall,
be turned to thy lore.

The second part.

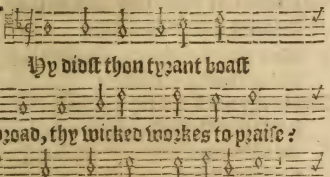
13 O God that art my God of health,
from bloud deliuer me:
The praises of thy righteousnesse,
my tongue may sing to thee.
14 My lips that yet fast closed be,
doe thou O Lord vnloose:
The praises of thy Maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wouldst not be.
16 A troubled spirit is sacrifice,
delightfull in Gods eies,
a broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion, and withall
Grant that of thy Jerusalem,
vpreard may be the wall.
18 Burnt offerings, gifts and sacrifice
of iustice in that day,
Thou shalt accept, and calues they shall
vpon thine altar lay.

Quid gloriaris. Psal. liij. I. H.

Dauid describeth the arrogant tyranny of Doeg, Saules chiefe shepheard, who by false surmises against Abimelech & the Priests to be slaine: hee prophesieth destruction, encourageth the faithfull to trust in God, who most sharpely reuengeth his, and rendreth thanks for his deliuerance. Heerein is liuely set forth the kingdome of Antichrist.



3 On mischiefe why setst thou thy mind,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the truth to light.
4 Thou dost delight in fraud and guile,
in mischiefe, blod, and wrong:
Thy lips haue learned the flattring stile,
O false deceitfull tongue.

5 Therefore shall God for aye confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare shall praise the Lord:
and in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and trust his corrupt sense.
8 But I an Oliue freely and greene,
will spring and spread abroad:
For why? my trust all times hath beene,
vpon the liuing Lord.

9 For this therefore will I giue praise,
to thee with heart and voyce:
I will set forth thy name alwaies,
wherein thy Saints reioyce.

Dixit insipiens. Psal. liij. T. S.

Dauid describeth the crooked nature, cruelty, & punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46. Psalme.

THe foolish man in that which he
within his heart hath said,
That there is any God at all,
hath vtterly denaid.
2 They are corrupt, and they also
a haynous crime hath wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord lokt downe on sons of men,
from heauen all abroad:
To see if any were that would,
be wise and seeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe fede vpon
My people, as they feede on bread?
the Lord they call not on.
6 Euen there they were afraid and stood,
with trembling all dismaid:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones that thee besiedg'd,
hath scattred all abroad:
Thou hast confounded them, for they
reiected are of God.
8 O Lord giue then thy people health,
and thou O Lord fulfill
Thy promise made to Israell,
from out of Sion hill.

9 When God his people shall restore,
that earst was captiue led:
Then Iacob shall therein reioyce,
and Israell shall be glad.

Dominus in nomine. Psal. Liiij. I. H.

Dauid in great daunger through Ziphims, called vpon God to destroy his Enemies, promising sacrifice for his deliuerance.

Sing this as the 45. Psalme.

GOd saue me for thy holy name.
and for thy goodnesse sake:
Unto the strength Lord of the same,
I doe my cause betake.
2 Regard, O Lord, and giue an eare
to me when I doe pray:
Bow downe thy selfe to me and heare,
the words that I doe say.

3 For strangers vp against me rise,
and tyrants vere me still,
Which haue not God before their eies,
they seeke my soule to spill.
4 But loe my God doth giue me aide,
the Lord is straight at hand,
With them by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in wait:
And in thy truth destroy my foes,
with their owne snare and bait.
6 An offering of free heart and will,
then I to thee shall make:
And praise thy name, for therein still
great comfort I doe take.

7 O Lord at length do set me free,
from them that craft conspire:
And now my eye with ioy doth see,
of them my hearts desire.

Exaudi Deus. Psal. Lv. I. H.

¶ Dauid in great distresse, complaineth of Sauls cruelty, and falshood of his familiar acquaintance, effectuously mooueth the Lorde to pitty him, then assured

red of his deliuerance, hee setteth forth the grace of God, as if hee had alreadie obtained his request.

Sing this as the 35. Psalme.

O God giue eare and do apply,
to heare me when I pray,
And when to thee I call and cry,
hide not thy face away.
2 Take heede to me, grant my request,
and answer me againe:
With plaints I pray full sore oppressed,
great griefe doth me constraine.

3 Because my foes with threats and cries,
oppresse me through despight:
And so the wicked sort likewise,
to vere me haue delight.
4 For they in counsell doe conspire,
to charge me with some ill:
So in their hastie wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it panteth in my breast:
The terrors and the dread of death,
doe worke me much vnrest.
6 Such dreadfull feare on me doth fall,
that I thereat do quake:
Such terror whelmeth me withall,
that I no shift can make.

7 But I do say who will giue me,
the swift and pleasant wings
Of some faire Doue, that I may fly,
and rest me from those things?
8 Loe then I would gee farre away,
to fly I would not cease:
And I would hide my selfe and stay,
in some great wildernesse.

9 I would be gone in all the hast,
and not abide behind:
That I were quite and ouer-past
those blasts of boystrous winde.
10 Diuide them Lord and from them pull
their diuellish double tongue,
For I haue spide their Citty full
of rapine, strife and wrong.

11 Which things both night and day
doe close her as a wall: (throughout
In midst of her is mischiefe stout,
and sorrow eke withall.
12 Her priuy parts are wicked plaine,
her deeds are much to vile:
And in her streets there doth remaine
all crafty fraud and guile.

The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enemies checke and blame,
some-where I could me hide.
14 But thou it was my fellow deare,
which friendship didst pretend:
And didst my secret counsell heare,
as my familiar friend.

15 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke.
within the house of God.
16 Let death in hast vpon them fall,
and send them quicke to hell:
For mischiefe raigneth in their hall,
and Parlor where they dwell.

17 But I vnto my God do cry,
to him for helpe I flye:
The Lord doth heare me by and by,
and he doth succour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I so instantly haue cride,
he doth not say me nay.

19 To

To peace he shall restore me yet,
though warre be now at hand:
though the number be full great,
that would against me stand.
The Lord that first and last doth raigne,
both holy and euermore,
will heare when I to him complaine,
and punish them full sore.

For sure there is no hope that they,
to turne will once accord:
for why? they will not God obey,
nor doe not feare the Lord.
Upon their friends they lay their hands,
which were in couenant knit:
friendship to neglect the bands,
they passe or care no whit.

While they haue war within their hart,
as butter are their words,
though their words as smoth as oyle,
they cut as sharpe as swords.
Cast thou thy care vpon the Lord,
and he shall nourish thee:
for in no wise shall he accord,
the iust in thrall to see.

But God shall cast them deepe in pit,
that thirst for blood alwaies:
shall no guilefull man permit,
to liue out halfe his daies.
Though such be quite destroyd and gone
in thee O Lord I trust:
shall depend thy grace vpon,
with all my heart and lust.

Miserere mei. Psal. Lvi. I. H.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuour,
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies daily enterprise,
to swallow me outright:
To fight against me many rise,
O thou most high of might.

3 When they would make me most afraid,
with boasts and bags of pride:
I trust in thee alone for aide,
by thee will I abide.
4 Gods promise I doe mind and praise,
O Lord I seeke to thee:
I doe not care at all assaies,
what flesh can doe to me.

5 What things I eyther did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill:
6 They all consent themselues to hide,
close watch for me to lay:
They spide my paths, and snares haue tide,
to take my life away.

7 Shall they thus scape on mischiefe set?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole Kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares dost looke:
Reserue them in a glasse by thee,
and write them in a booke.

9 When I doe call vpon thy name,
my foes away do start:
I well perceiue it by that same,
that God doth take my part.
10 I glory in the word of God,

uid being brought to Achis the king of Gath. 2. Sa. 21. 12. complaineth of his enemies, demanded succour, trusteth in God, and promiseth to perform his vow which was to praise God in his Church.

to praise it I accord:
With ioy I will declare abroad,
the promise of the Lord.

11 I trust in God yet still I say,
as I before began,
The Lord he is my help and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowes allwaies:
And I O Lord all times to thee,
will offer thanks and praise.

13 My soule from death thou dost defend
and keepe my feete upright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I. H.

Dauid in the desert of Ziph, betrayed by the Inhabitants, and in the same Caue with Saule, calleth vnto God, with full confidence that hee will performe his promise, and shew his glory in the Heauen and earth, against his cruel enemies. Therefore he rendreth laud and praise.

Sing this as the 44. *Psalme.*

TAke pitty for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake,
vnto the help of thee.
2 Within the shadow of thy wings,
I set my selfe full fast,
Till mischiefe, malice, and such things,
be gone and ouer-past.

3 I call vpon the God most hie,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
4 From heauen he hath sent his aide,
to saue me from their spight,
That to deuour me haue assaid,
his mercy, truth, and might.

5 I lead my life with Lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
6 Their teeth are speares, and arrowes long
as sharpe as I haue seene:
They wound and cut with their quick tong
like swords and arrowes keene.

7 Set vp and shew thy selfe, O God,
aboue the heauens bright:
Exalt thy praise on earth abroad,
thy Maiesty and might.
8 They lay their net and doe prepare,
a priuy caue and pit,
Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to ioy allwaies:
My heart I say doth well accord,
to sing his laud and praise.
10 Awake my ioy, awake I say,
my Lute, my Harpe and String:
For I my selfe before the day,
will right reioyce and sing.

11 Among the people I will tell,
the goodnesse of my God:
And shew his praise that doth excell,
in Heathen land abroad.
12 His mercy doth extend so farre,
as heauens all are hie:
His truth as high as any starre,
that standeth in the sky.

13 Set forth and shew thy selfe abroad,
aboue the heauens bright:
Extoll thy praise on earth abroad,
thy maiesty and might.

Si vere vtique. Psal. lviij. I. H.

Hee describeth his malicious Enemies, Sauls flatterers, who secretly & openlie sought his destruction, from whom hee appealeth to Gods iudgement, shewing that the iust shall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. Psalme.

1 YE Rulers which are put in trust,
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing meed or might?
Nay in your hearts ye marke and muse
in mischiefe to consent:
And where you should true iustice vse,
your hands to bribes are bent.

2 The wicked sort from their birth day,
haue erred on this wise,
And from their Mothers wombe alway,
haue vsed craft and lies.
In them the poyson and the breath
of Serpents doe appeare:
Yea, like the Adder that is deafe,
and fast doth stop her eare.

3 Because he will not heare the voice,
of one that charmeth well,
Do though he were the chiefe of choice,
and did therein excell.
O God breake thou their teeth at once,
within their mouth throughout:
Their tuskes that in their great law-bones,
like Lyons Whelps hang out.

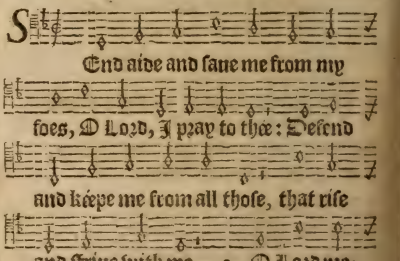
4 Let them consume away and wast,
as waters runs forth right:
The shafts that they doe shote in hast,
let them be broke in flight.
As Snailes do wast within the shell,
and into slime do runne:
As one before his time that fell,
and neuer saw the sunne.

5 Before the thornes that now are young,
to bushes great shall grow:
The stormes of anger waxing strong,
shall take them ere they know.
6 The iust shall ioy, it doth them good,
that God doth vengeance take,
And they shall wash their feete in blood,
of them that him forsake.

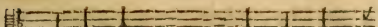
7 Then shall the world shew forth and tel,
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. Psal. lix. I. H.

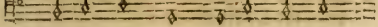
Dauid in great danger of Saul, who sent to slay him in his bed, declareth his innocency and their fury, praying God to destroy all malicious Sinners, who liue for a time to exercise his people, but in the end consume in his wrath, to Gods glory. For thus he singeth praise to God, assured of his mercies.



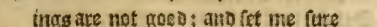
ings



ings are not good: and ſet me ſure



and ſafe from them, that ſtill thirſt



after bloud.

3 For loe they waite my ſoule to take,
they rage againſt me ſtill:
Yea for no fault that I did make,
I neuer did them ill.
4 They runne and doe themſelues prepare,
when I no whit offend:
Ariſe and ſaue me from the ſnare,
and ſee what they entend.

5 O Lord of hoaſts of Iſraell,
ariſe and ſtrike all lands:
And pitty none that doe rebell,
and in their miſchiefe ſtands.
6 At night they ſtir and ſeeke about,
as hounds they houle and grin:
And all the Citty cleane throughout,
from place to place they run.

7 They ſpeake of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what? none doth heare our words.
8 But Lord thou haſt their waies eſpide,
and laught thereat apace:
The Heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand
O Lord doth come of thee:
For God he is my help at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace,
in great abundance ſtill:
That I may ſee my foes in caſe,
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once O God,
leaſt it from minde doe fall:
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words, and truthleſſe tongs,
confound them in their pride:
Their wicked oaths with lies and wrongs,
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remaine:
That men may know throughout ỹ world,
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and cry,
Throughout the ſtreets in euery place,
they run about and ſpy.

15 They ſeeke about for meat, I ſay,
but let them not be fed:
For finde a houſe wherein they may,
be bold to put their head.
16 But I will ſhew thy ſtrength abroad,
thy goodneſſe I will praiſe:
For thou art my defence and God,
at neede in all aſſaies.

17 Thou art my ſtrength, thou haſt me ſtaid
O Lord I find in thee:
Thou art my fort, my fence, and aide,
a louing God to me.

Domine repuliſti Pſal. lx. I. H.

¶ Dauid now King ouer Iuda, after many victories, ſheweth by euident ſignes that God elected him King, aſſuring the

the people, that God will prosper them if they approue the same. After he praieth vnto God to finish that that he had begun.

Sing this as the 59. Psalme.

O Lord thou didst vs cleane forsake,
and scatterdst vs abroad:
Such great displeasure thou didst take,
returne to vs O God.
2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore,
for it doth bow and quake.

3 With heauy chance thou plaguest thus,
the people that are thine:
And thou hast giuen vnto vs,
a drinke of deadly Wine.
4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

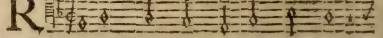
5 So that thy might may kepe and saue
thy folke that fauour thee:
That they thy help at hand may haue,
O Lord grant this to me.
6 The Lord did speak from his own place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoths vale.

7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
8 In Moab I will wash my feete,
ouer Edom throw my shoe:
And thou Palestine oughtest to seeke,
for fauour me vnto.
9 But who will bring me at this tide,
vnto the Cittie strong?
Or who to Edom will me guide,
so that I go not wrong?
10 Wilt thou O God which didst forsake
thy folke, their land and coasts:
Our wars in hand thou wouldst not take,
nor walke among our hoasts.

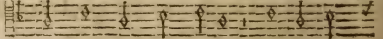
11 Giue aide, O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hoasts of men can giue,
it is but all in vaine.
12 But through our God we shall haue
to take great things in hand: (might,
He will tread downe and put to flight,
all those that vs withstand.

Exaudi Deus. Psal. lxi. I. H.

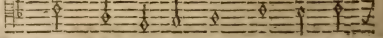
Whether hee were in danger of the Amonites, or pursued of Absolom, hee cryeth to bee deliuered and confirmed in his Kingdome, promising perpetuall prayses.



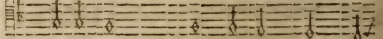
Egard (O Lord) for I complaine,



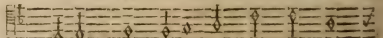
and make my sute to thee: let not my



words returne in vaine, but giue an



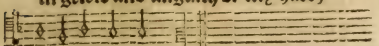
eare to me. 2. From off the Coasts and



vtmost partes of all the earth abroad,

in

in griefe and anguish of my hart,



I cry to thee O God.

3 Upon the rocke of thy great power,
my wofull minde repose:
Thou art my hope, my fort and tower,
my fence against my foes.
4 Within thy tent I lust to dwell,
for euer to endure:
Under thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With godly guifts will he reward
all them that feare his name.
6 The King shall be in health maintaine,
and so prolong his daies:
That he from age to age shall raigne
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth, and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and daily pay the same.

Nonne Deo. Psal. lxij. I. H.

Dauid declareth by example and name of God, that hee & all people must trust in God alone, seeing that all without God goeth to nought, who only is of power to saue, and that hee rewardeth men according to their workes,

Sing this as the 61. Psalme.

MY soule to God shall giue good heed,
and him alone intend:
For why? my healthy and hope to spede,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health, and ayde:
He is my stay that no pretence,
shall make me much dismaid.

3 O wicked folke how long will ye,
vse crafts? sure you must fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue ye seeke alwaies
to put him to the worst:
Ye loue to lye, with mouth ye praise,
and yet your hearts do curse.

5 Yet still my soule doth whole depend
on God my whole desire:
From all false foes me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grace:
He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is my onely trust.
8 O haue your hope on him alwaies,
ye folke with one accord:
Powre out your harts to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a sleight:
With things most vaine doe them compare,
for they can keepe no knight.
10 Trust not in wrong, robbery, or stealth,
let vaine delights be gone:

Though

Though gods wel got flow in with wealth,
set not your hearts thereon.

11 The Lord long sith one thing did tell,
which heere to mind I call:
Ye spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kind,
thy mercy doth exceed:
So that all sorts with thee shall finde,
according to their deed.

Deus Deus meus. Psal. lxiij. I. H.

¶ Dauid after his daunger in Ziph, giueth thankes to God for his wonderfull deliuerance in whose mercy he trusteth, euen in the midst of misery: prophecying the destruction of Gods Enemies, and contrariwise, happinesse to all them that trust in the Lord. 1 Sam. 3.

Sing this as the 44. Psalme.

O God my God I watch betime,
to come to thee in hast:
For why my soule and body both,
do thirst of thee to tast.
And in this barren wilderneſſe,
where waters there are none:
My flesh is parcht for want of thee,
for thee I wish alone.

2 That I might see yet once againe,
thy glory, strength, and might:
As I was wont it to behold,
within thy Temple bright,
3 For why? thy mercyes far surmount,
this life and wretched daies:
My lips therefore shall giue to thee,
due honour, laud, and praise.

4 And whilst I liue I will not faile,
to worship thee alway:
and in thy name I shall lift vp,
my hands when I do pray.
5 My soule is fild as with marrow,
which is both fat and sweete:
My mouth therefore shall sing such songs,
as are for thee most meete.

6 When as on bed I thinke on thee,
and eke all the night tide:
7 And vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
thy right hand is my power:
9 And those that seeke my soule to stroy,
them death shall sone deuour.

10 The sword shall them deuour each one,
their carkases shall feede
The hungry Foxes which do run,
their prey to seeke at neede.
11 The king and all men shall reioyce,
that do professe Gods word:
For lyers mouths shall then be stopt,
which haue the truth disturbd.

Exaudi Deus. Psal. lxiiij. I. H.

Dauid prayeth against his false reporters and slanderers: he declareth their punishment and destruction to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

O Lord vnto my voyce giue eare,
with plaints when I do pray:
and rid my life and soule from feare,
of foes that threat to slay.
2 Defend me from that sort of men,
which in deceits do lurke,
and from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongues as we haue seen,
men whet and sharp their swords:
They shot abroad their arrowes keene,

I meane most bitter words.
4 With privie sleight shoote they their shafts,
the vpright man to hit:
The iust vnware to strike by craft,
they care or feare no whit.

5 A wicked worke they haue decreed,
in counsell thus they crie:
To vse deceit let vs not dread,
what, who can it espie?
6 What waies to hurt they talke & muse
all times within their heart:
They all consult what feats to vse,
each doth inuent his part.
7 But yet all this shall not auaile,
when they thinke least vpon,
God with his dart shall sure assaile,
and wound them euery one.
8 Their craft and their ill tongs withall
shall worke themselues such blame,
That they which doe behold their fall,
shall wonder at the same.

9 Then all that see shall know right wel
that God the thing hath wrought:
And praise his witty workes and tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with mind and voice,
whose heart is pure and right.

Te decet hymnus. Psal. Lxv. I. H.

A thankesgiuing vnto God by the faithful who are signified by Sion & Ierusalem, for the chusing, preseruation & gouernance of them, and for the plentifull blessings powred vpon all the earth.

Sing this as the 30. Psalme.

THy praise alone O Lord doth raigne
in Sion thine owne hill:
Their vowes to thee they doe maintaine
and thy behests fulfill.
2 For that thou dost their prayer heare,
and dost thereto agree:
The people all both farre and neare,
with trust shall come to thee.

3 Our wicked life so far exceeds,
that we should fall therein:
But Lord forgiue our great misdeeds,
and purge vs from our sinne.
4 The man is blest whom thou dost chuse
within thy courts to dwell:
Thy house and Temple he shall vse,
with pleasures that excell.

5 Of thy great iustice heare vs Lord,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coast likewise.
6 With strength thou art beset about,
and compast with thy power:
Thou makest the mountaines strong and stout,
to stand in euery shower.

7 The swelling seas thou dost asswage,
and make their streames full still:
Thou dost restraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
shall dread thy signes to see:
Which morne & euening in great mirth
do passe with praise to thee.

9 When that the earth is chopt and drie
and thirsteth more and more,
Then with thy drops thou dost apply,
and much increase her store.
10 The flood of God doth ouerflow,
and so doth cause to spring
The seede and corne which men doe sow,
for he doth guide the thing.

11 With wheat thou dost her furrowes fill
Whereby her clods doe fall:
Thy drops on her thou dost distill,
and blesse her fruits withall.
12 Thou deckst the earth of thy good grace
with faire and pleasant crop:
The clouds distill their dew apace,
great plenty they doe drop.
13 Whereby the deserts shall begin,
full great increase to bring:
The little children ioy therein,
much fruit in them shall spring.
14 In places plaine the flocke shall fed,
and couer all the earth:
The vallies with corne shall so exced,
that men shall sing with mirth.

Iubilate Deo. Psal. Lxvi. I.H.

Hee exhorteth to praise the Lord in his wonderfull works, he setteth the power of God to affray rebels, and sheweth Gods mercy to Israel, and to prouoke all men to feare and praise his name.

Sing this as the 68. Psalme.

YE men on earth in God reioyce,
with praise set forth his name:
Extoll his might with heart and voyce,
giue glory to the same,
2 How wonderfull O Lord say yée,
in all thy workes thou art:
Thy foes for feare doe seeke to thée,
full sore against their heart.
3 All men that dwell on earth through-out,
doe praise the name of God:
The land thereof the world about,
is shewed and set abroad.
4 All folke come forth, behold and sée,
what things the Lord hath wrought:
Marke wel the wondrous works that he
for man to passe hath brought.
5 He laid the sea like heapes on hie,
therein a way they had:
On foot to passe both faire and drie,
whereof their hearts were glad.
6 His might doth rule the world away,
His eies all things behold:
All such as would him disobey,
by him shall be controld.
7 Yee people giue vnto our God,
dew laud and thanks alwaies:
With ioyfull voice declare abroad,
and sing vnto his praise.
8 Which doe indue our soules with life
and it preserue withall:
He saieth our feete so that no strife,
can make vs slip or fall.
9 The Lord doth proue our deeds with fire
If that they will abide:
As workmen doe when they desire
to haue their mettals tride,
10 Although thou suffer vs so long,
in prison to be cast:
And there with chaines & fetters strong,
to lie in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ride and raigne:
Though we through fire and water run,
of very griefe and paine:
12 Yet sure thou dost of thy good grace,
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.
13 Vnto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I spake,
in all my griefe and smart:

The

The vowes I say, which I did make,
in dolour of my heart.

15 Burnt offerings I will giue to thee,
of Oxen fat and Rams:
None other sacrifice shall be,
of bullockes, goates, and lambes.
16 Come forth & hearken, heare ful soon
all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Ful oft I call vpon his grace,
this mouth to him doth cry:
And thou my tongue make spéd apace,
to praise him by and by.
18 But if I fasle my heart within,
in wicked workes reioyce,
Or if I haue delight to sinne,
God will not heare my voyce.

19 But surely God my voice hath heard
and what I doe require:
My prayer he doth well regard,
and granteth my desire.
20 All praise to him that hath not put
nor cast me out of mind:
Nor yet his mercy from me shut,
which I doe euer finde.

Deus misereatur. Psal. Lxvii. I. H.

A sweet prayer for all the faithfull to obtaine the fauour of God and to bee lightned with his countenance, to the end, that his way and iudgements may be knowne throughout the earth: and reioycing that God is gouernour of al nations.

Sing this as the 30. Psalme.

HAue mercy on vs Lord,
and grant to vs thy grace:
To shew to vs do thou accord,
the brightnesse of thy face.

2 That all the earth may know,
the way to godly wealth:
And all the nations on a rowe,
may see thy sauing health.

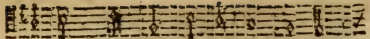
3 Let all the world O God,
giue praise vnto thy name:
O let the people all abroad,
extoll and laud the same.
4 Throughout the world so wide,
let all reioyce with mirth,
For thou with truth and right dost guid
the nations of the earth.

5 Let all the world O God,
giue praise vnto thy name:
O let the people all abroad,
extoll and laud the same.
6 Then shall the earth encrease,
great store of fruit shall fall:
And then our God the God of peace,
shall blesse vs eke withall.

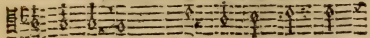
7 God shall blesse I say,
and then both farre and nére:
The folke throughout the earth alway,
of him shall stand in feare.

Exurgat Deus. psal. Lxviii. T.S.

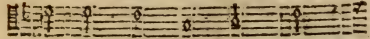
Dauid expresseth the wonderfull mercy of God toward his people, who by all meanes, and most strange sorts declareth himselfe to them. Gods Church therefore by reason of his promises, graces and victories, dooth excell all worldly things. Wherefore all men are moued to praise God for euer.



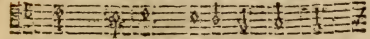
enemies then will run abroad, & scat-



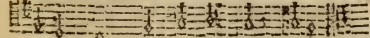
ter out of sight. 2. And as the fire doth



melt the wax, and winde blowes



smoake away: So in the presence



of the Lord, the wicked shall decay.

3 But righteous men before the Lord,
shall heartily reioyce,
They shall be glad and merry all,
and cheerefull in their voyce.
4 Sing praise, sing praise vnto the Lord
who rideth on the skie:
Extoll the name of Jah our God,
and him doe magnifie.

5 The same is he that is aboue,
within his holy place:
That father is of fatherlesse,
and Judge of widowes case.
6 Houses he giues, and ioyne both,
vnto the comfortlesse:
He bringeth bondmen out of thrall,
and rebels to distresse.

7 Whē thou didst march before the folk,
the Egiptians from among:
And brought them through the wildernes
which was both wide & long. (Sowne
8 The earth did quake, the raine powrde
heard were great claps of thunder:
The mount Sinai shooke in such sort,
as it would cleave in sunder.

9 Thine heritage with drops of raine,
abundantly was washt:
And if so be it barren wart,
by thee it was refresht.
10 Thy chosen flocke doth there remaine
thou hast prepared that place:
And for the poore thou dost prouide,
of thine especiall grace.

The second part.

11 God will giue women causes iust,
to magnifie his name:
When as the people triumphs make,
and purchase brute and fame.
12 and puissant kings for al their power
shall flie and take the foile:
And women which remaine at home,
shall helpe to part the spoile.

13 And though ye were as black as pots
your hue shall passe the Doue,
Whose wings & feathers seeme to haue,
siluer and gold aboue.
14 when in this land God shall triumph
ouer kings both high and lowe:
Then shall it be like Salmon hill,
as white as any snowe.

15 Though Basan be a fruitfull hill,
and in height others passe:
Yet Sion Gods most holy hill,
doth farre excell in grace.
16 Why brag ye thus ye hils most hie,
and leap for pride together:
The hill of Sion God doth loue,
and there will dwell for euer.

17 Gods army is two millions,
of warriours good and strong:
The Lord also in Sinai,
is present them among.

18 Thy

18 Thou didst O Lord ascend on hie,
and captiues ledst them all:
Which in times past thy chosen flocke,
in prison kept and thrall.

Thou madest them tribute for to pay,
and such as did repine:
Thou didst subdue that they might dwel
in thy temple diuine.
19 Now praised be the Lord for that,
he powres on vs such grace:
From day to day he is the God,
of our health and solace.

The third part.

20 He is the God from whome alone,
saluation commeth plaine:
He is the God by whome we scape,
all dangers, death and paine.
21 Thus God will wound his enemies
and breake the hairie scalpe: (head
Of those that in their wickednesse,
continually doe walke.

22 From Bason will I bring saith he,
my people and my shepe:
And all mine owne as I haue done,
from danger of the deepe.
23 And make thē dip their fēt in blood,
of those that hate my name:
And dogs shal haue their tongs imbrude
with licking of the same.

24 All men may sée how thou O God,
thine enemies dost deface:
And how thou goest as God and King,
into thy holy place.
25 The Singers goe before with ioy,
the minstrels follow after:
And in the midst the damsels play
with Timbrell and with Taber.

26 Now in the congregations,
O Israel praise the Lord:
And Iacobs whole posteritie,
giue thankes with one accord,
27 Their chiefe was little Beniamin,
But Iuda made their boast:
With Zabulon and Nepthalim,
which dwelt about their coast.

28 As God hath giuen power to thee,
so Lord make firme and sure:
The thing that thou hast wrought in vs
for euer to endure.
29 And in thy temple gifts will we
giuen vnto thee O Lord,
For thine vn to Ierusalem
sure promise made by word.

The fourth part.

30 Yea and strange kings to vs subdude
shall doe like in those daies,
I meane to thee they shall present
their gifts of laud and praise.
He shall destroy the spearemens rankes,
their Calues and Buls of might:
And cause them tribute pay, and daunt,
all such as loue to fight.

31 Then shall the Lords of Egipt come,
and presents with them bring:
The Moores most black shal stretch their
vnto their Lord and King. (hands
32 Therefore ye kingdoms of the earth,
giue praise vnto the Lord:
Sing Psalmes to God with one consent
thereto let all accord.

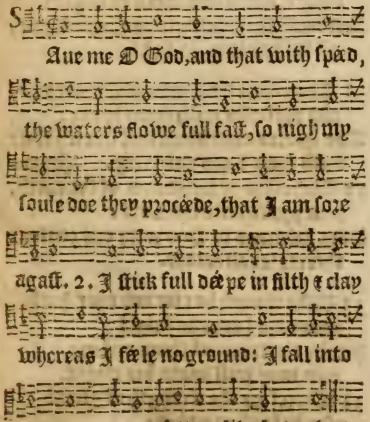
33 Who though he ride and euer hath,
aboue the heauens bright:
Yet by the fearefull thunderclaps,
men may well know his might.
34 Therefore the strength of Israel
ascribe to God on hie:

Whose might & power doth far extend,
aboue the cloudy skie.

35 O God thy holynesse and power,
is dread for euermore:
The God of Israel giues vs strength,
praised be God therefore.

Saluum me fac. psal. Lxix. I. H.

Christ and his elect is figured in Dauids zeale & anguish, the malitious cruelty of whose enemies, & their punishments, Iudas and such traitors noteth who are accursed: then gathereth hee courage in afflictions, & offereth praises to God, who are more acceptable then al sacrifices. Finally he doth prouoke al creatures to praises, propheciing of the kingdome of Christ, & building of Iuda, where all the faithfull & their seede shall dwell for euer.



3 With crying oft I faint and quaile,
my throat is hoarse and dry:
With looking vp my sight doth faile,
for helpe to God on hie.
4 My foes that guiltlesse me oppresse,
my soule with hate are lead:
In number sure they are no lesse,
then haires vpon mine head.

5 Though for no cause they bee me sore
they prosper and are glad:
They doe compell me to restore,
the things I neuer had.
6 What I haue done for want of wit,
thou Lord all times canst tell:
And all the sinne that I commit,
to thee is knowne full well.

7 O Lord of hostes defend and stay
all those that trust in thee:
Let no man doubt or shrinke away,
for ought that chanceth me.
8 It is for thee and for thy sake,
that I doe beare this blame.
In spight of thée they would me make,
to hide my face for shame.

9 My mothers sonnes, my brethren all,
forsake me on a rowe:
And as a stranger they me take,
my face they will not know.
10 Vnto thy house such zeale I beare,
that it doth pine me much:
Their checks and taunts at thée to heare
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chaste
yea if I wéepe and moane:
Yet in my téeth this grace is cast,
they

they passe not thereupon.
12 If I for griefe and paine of heart,
in sackcloth vse to walke:
Then they anon will it peruert,
thereof they iest and talke.

13 Both high and low and all the throng
that sit within the gate:
They haue mee euer in their tongue,
of me they talke and prate.
14 The drunkards which in wine delight
it is their chiefe pastime:
They seek which way to worke me spite
of me they sing and rime.

15 But thee the while, O Lord, I pray,
and when it pleaseth thee:
For thy great truth thou wilt alway
send downe thine aide to me.
16 Pluck thou my feete out of the mire,
from drowning doe me kepe:
From such as owe me wrath and ire,
and from the waters deepe.

17 Lest with the waues I should bee
and depth my soule deuoure (drowned
And that the pit should me confound,
and shut me in her power.
18 O Lord of hosts to me giue eare,
as thou art good and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.

19 And doe not from thy seruant hide,
nor turne thy face away:
I am oppressed on euery side,
in haste giue eare I say.
20 O Lord vnto my soule draw nie,
the same with aide repose:
Because of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell:
For those that seeke and worke the same,
thou seest them all full well.
22 When they with brags doe breake my heart,
I seek for helpe anon:
But finde no friends to ease my smart,
to comfort me not one.

23 But in my meate they gaue me gall,
too cruel for to thinke,
And gaue me in my thirst withall,
strong vineger to drinke.
24 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare.
then trap them in the gin.

25 And let their eies be darke and blind,
that they may nothing see:
Bow down their backs & doe them binde,
in thraldome for to be.
26 Poure out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

27 As desert dry, their house disgrace,
their offsprings eke expell:
That none thereof possesse their place,
nor in their tents doe dwell.
28 If thou doe strike the man to tame,
on him they lie full sore:
And if that thou doe wound the same,
they seeke to hurt him more.

29 Then let them heape vp mischiefe still
till they are all peruert:
That of thy fauour and good will,
they neuer haue a part.
30 And dash them cleane out of the booke

of life, of hope, of truſt:
That for their names they neuer looke,
in number of the iuſt.

The fourth part.

31 Though I O Lord with woe & griefe
haue bene full ſore oppreſt:
Thy helpe ſhall giue me ſuch reliefe,
that all ſhall be redreſt.
32 That I may giue thy name the praiſe
and ſhew it with a ſong:
I will extoll the ſame alwaies,
with hearty thanks among.
33 Which is more pleaſant vnto thee,
ſuch mind thy grace hath borne:
Then either Oxe or Calfe can be,
that hath both hoofe and horne.
34 When ſimple folke doe this behold,
it ſhall reioyce them ſure:
All ye that ſeeke the Lord, behold
your life for aye ſhall dure.
35 For why? the Lord of hoſts doth heare
the poore when they complaine:
His priſoners are to him full deare,
he doth them not diſdaine.
36 Wherefore the ſkie and earth below,
the ſea with floud and ſtreame:
His praiſe they ſhall declare and ſhew,
with all that liue in them.
37 For ſure our God will Sion ſaue,
and Iudaes City build:
Much folke poſſeſſion there ſhal haue,
her ſtreets ſhall be all fild:
38 His ſeruants ſeed ſhal kepe the ſame,
all ages out of minde:
39 And there all they that loue his name
a dwelling place ſhall finde.

Deus adiutorium. Pſal. Lxx. I. H.

He prayeth to be right ſpeedily deliuered his enemies to be aſhamed, and all that ſeeke the Lord to be comforted.

Sing this as the 25. Pſalme.

O God to me take héde,
of helpe I thée require:
O Lord of hoſts with haſte make ſpéde,
helpe, helpe, I thee deſire.
2 With ſhame confound them all
that ſeeke my ſoule to ſpill:
Rebuke them backe with ſhame to fall,
that thinke and wiſh me ill.
3 Confound them that apply,
and ſeeke to worke me ſhame:
And at my harme doe laugh and cry,
ſo, ſo, there goes the game.
4 But let them ioyfull be,
in thee with ioy and wealth:
Which onely truſt and ſeeke to thee,
and to thy ſauing health.
5 That they may ſay alwaies,
in mirth and one accord:
All glory, honour, laud and praiſe,
be giuen to thee O Lord.
6 but I am weake and poore
come Lord thine aide I lacke:
Thou art my ſtay, and helpe therefore
make ſpeede and be not ſlacke.

In te Domine. Pſal. Lxxi. I. H.

He prayeth in faith, eſtabliſhed by promiſe and confirmed by the workes of God from his youth, to be deliuered from his wicked and cruel ſonne Abſolom with his confederacy, promiſing to bee thankefull therefore.

Sing this as the 59. Pſalme.

My Lord, my God, in all diſtreſſe
my hope is whole in thee:
Then let no ſhame my ſoule oppreſſe,
nor

noꝛ once take hold on me.
2 As thou art iuſt defend me Lord,
and rid me out of dꝛead:
Giue eare and to my ſute accoꝛd,
and ſend me helpe at neede.

3 Be thou my rocke to whom I may,
foꝛ aid all times reſoꝛt,
Thy pꝛomiſe is to helpe alway,
thou art my fence and foꝛt.
4 Saue me my God from wicked men,
and from their ſtrength and power:
From folke vniuſt, and eke from them,
that cruelly deuoure.

5 Thou art the ſtay wherein I truſt,
thou Lord of hoſts art he:
Yea from my youth I had a luſt,
ſtill to depend on thee.
6 Thou haſt me kept euen from my birth
and I thꝛough thee was bozne:
Wheꝛefoꝛe I wil thee pꝛaiſe with mirth
both euening and at mozne.

7 As to a monſter ſeldome ſeene,
much folke about me thꝛong:
But thou art now and ſtill haſt beene,
my fence and aid ſo ſtꝛong.
8 Wheꝛefoꝛe my mouth no time ſhall lack
thy glozy and thy pꝛaiſe:
And eke my tongue ſhall not be ſlacke,
to honour thee alwaies.

9 Refuſe me not O Lord I ſay,
when age my limbs doth take:
And when my ſtꝛength doth waſte away
doe not my ſoule foꝛſake.
10 Among themſelues my foes enquire,
to take me thꝛough deceite:
And they againſt me doe conſpire,
which foꝛ my ſoule laid waite.

The ſecond part.

11 Lay hand and take him now they ſaid,
foꝛ God from him is gone:
Diſpatch him quite, foꝛ to his aide,
I wis there commeth none.
12 Doe not abſent thy ſelfe away,
O Lozd when neede ſhall be:
But that in time of griefe thou may,
with haſte giue helpe to me.

13 With ſhame confound and ouerthꝛow
all thoſe that ſeeke my life:
Oppꝛeſſe them with rebukes alſo,
that faine would wozke me ſtrife.
14 But I will patiently abide,
thy helpe in all aſſaies:
Still moze and moze, each time and tide,
I will ſet foꝛth thy pꝛaiſe.

15 My mouth thy iuſtice ſhall recoꝛd,
that daily helpe doth ſend:
But of thy benefits O Lozd,
I know no count noꝛ end.
16 Yet will I goe and ſeeke foꝛth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abꝛoad.

17 Foꝛ of my youth thou takeſt the care,
and doeſt inſtꝛuct me ſtill:
Wheꝛefoꝛe thy wonders to declare,
I haue great mind and will.
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay:
Foꝛſake me not vnto my age,
and till my head be gray.

The third part.

19 That I thy ſtꝛength and might may ſhow
to them that now be heere:
And that our ſeed thy might may know,
heereafter many a yeere.
20 O Lozd thy iuſtice doth exceede,
thy doings all may ſee:

Thy woꝛks are wonderfull indeede,
oh who is like to thee?

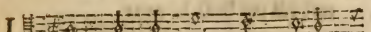
21 Thou madeſt me feele affliction ſoꝛe,
and yet thou didſt me ſaue:
Yea thou didſt helpe and me reſtoꝛe,
and tookſt me from the graue.
22 and thou mine honour doſt increaſe,
my dignity maintaine:
Yea thou doſt make all griefe to ceaſe,
and comfoꝛtſt me againe.

23 Therefoꝛe thy faithfulneſſe to pꝛaiſe
I will both lute and ſing:
Yea harpe ſhall ſound thy pꝛaiſe alwaies
O Iſraels holy King.
24 My mouth ſhall ioy with pleaſant voice
when I ſhall ſing to thee:
And eke my tongue will much reioyce,
foꝛ thou haſt made me freе.

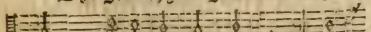
25 My tong thy vpꝛightnes ſhall ſound,
and ſpeake it daily ſtill:
Foꝛ griefe and ſhame doe them confound
that ſought to woꝛke me ill.

Deus iudicium. Pſal. Lxxii. I. H.

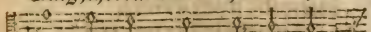
Gods kingdome by Chriſt is repreſented by Salomon, vnder whom ſhal be righteouſnes, peace, & felicity, vnto whom all Kings and nations ſhall do homage whoſe name and power ſhall endure for euer.



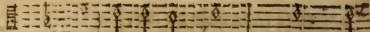
Loꝛd giue thy iudgements to the



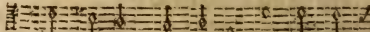
King, therein inſtruct him well, and



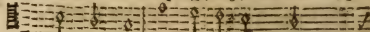
with his Sonne that pꝛincely thing,



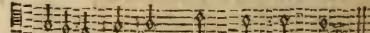
Loꝛd let thy iuſtice dwell. 2. That he



may gouerne vpꝛightly, and rule thy



folke aright, and ſo defend thꝛough



equity, the pooꝛe that haue no might.

3 And let the mountaines that are high,
vnto thy folke giue peace:
And eke let little hils apply,
in iuſtice to encreaſe.
4 That he may helpe the weake & pooꝛe,
with aide and make them ſtrong:
And eke deſtroy foꝛ euermoꝛe,
all thoſe that doe them wꝛong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne doth ſhine by day,
oꝛ elſe the moone by night.
6 Loꝛd make the King vnto the iuſt,
like raine to fields new mowne:
And like the dꝛops that lay the duſt,
and freſh the land new ſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the Moone ſhall leaue to pꝛime,
waſte, change, and to encreaſe.
8 He ſhall be Loꝛd of ſea and land,
from thoꝛe to thoꝛe thꝛoughout:
And from the flouds within the land,
thꝛough all the earth about.

9 The people that in deſerts dwell,
ſhall kneele to him full thicke:

And

And all his enemies that rebell,
the earth and duſt ſhall licke.
10 The Lords of all the Iles thereby,
great gifts to him ſhall bring:
The Kings of Saba and Araby,
giue many a coſtly thing.

The ſecond part.

11 All things ſhall ſeeke with one accord,
in thy good grace to ſtand:
And all the people of the world,
ſhall ſerue him at his hand.
12 For he the needy ſort doth ſaue,
that vnto him doe call:
And eke the ſimple folke that haue,
no helpe of man at all.

13 He taketh pitty on the poore,
that are with neede oppreſt:
He doth preſerue him euermore,
and bring their ſoules to reſt.
14 He ſhall redeem their life from dread
from fraud, from wrong from might:
And eke the blood that they ſhall bleede,
is pretious in his ſight.

15 But he ſhall liue and they ſhall bring,
to him of Sabaes gold?
He ſhall be honoured as a King,
and daily be extold.
16 The mighty mountains of this land
of corne ſhall beare ſuch throng:
That it like Cedar trees ſhall ſtand,
in Libanus full long.

17 Their Cities eke full well ſhal ſpéd
the fruits thereof ſhall paſſe:
In plenty it ſhall farre exceede,
and ſpring as grene as graſſe.
18 For euer they ſhall praiſe his name,
while that the Sunne is light:
And thinke them happy through the ſame
all folke ſhall bleſſe his might.

19 Praiſe ye the Lord of hoſtes, and ſing
of Iſraels God each one:
For he doth euery wonderous thing,
yea he himſelfe alone.
20 And bleſſed be his holy name,
all times eternally:
That all the earth may praiſe the ſame,
Amen, Amen, ſay I.

Quam bonus. pſal. Lxxiii. T. S.

Dauid teacheth that neither the proſperity of the vngodly, nor the afflictions of the good, ought to diſcourage Gods children, but rather moue them to cõſider gods prouidence, & to reuerence his iudgement, for that the wicked vaniſh away like ſmoke, and the godly enter into life euerlaſting, in hope whereof he reſigned himſelfe into Gods hands.

Sing this as the 44. Pſalme.

HOw euer it be, yet God is good,
and kinde to Iſrael,
And to all ſuch as ſafely keepe,
their conſcience pure and well.
2 Yet like a foole I almoſt ſlipt,
my foote began to ſlide:
And ere I wiſt, euen at a pinch,
my ſteps aſide gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudgd and did diſdaine,
That wicked men all things ſhould haue
without turmoile or paine.
4 They neuer ſuffer pangs nor griefe,
as if death ſhould them smite:
Their bodies are both ſtout and ſtrong,
and euer in good plight.

5 An

5 And free from all aduersitie,
when other men be shent,
And with the rest they take no part,
of plague or punishment.
6 Therefore presumption doth imbrace,
their neckes as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdaine.

7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong,
Which they haue done to simple men,
and euer pride among.

9 The heauens and the liuing Lord,
they spare not to blaspheme:
And prate they doe of worldly things,
no whit they doe esteeme.
10 The people of God oft times turne
to see their prosperous state: (backe
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God, say they,
should know or vnderstand,
These worldly things, sith wicked men,
be Lords of Sea and land.
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse
my fantasie refraine,
And wash my hands with innocents,
and cleanse my heart in vaine?
14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustaine rebuke and shame?

15 And I had almost said as they,
misliking mine estate:
But that I should thy people iudge
as folke vnfortunate.
16 Then I bethought me how I might
this matter vnderstand:
But yet the labour was too great,
for me to take in hand.

17 Vntill the time I went into,
thy holy place, and then
I vnderstood right perfectly
the end of all those men.
18 And namely how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
thou dost them all deface.

19 Then all men muse at that strange
to see how suddenly (sight
They are destroid, dispatchd, consumde
and dead so horribly.
20 Much like a dreame when one awakes
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieued then
my minde was much oppressed:
22 So fond was I and ignorant,
and in this point a beast.
23 Yet neuertheless by thy right hand,
thou holdest me euer fast:
24 And with thy counsell dost me guide,
to glory at the last.

25 What thing is there that I can wish
but thee in heauen aboue:

And

And in the earth there is nothing
like thee that I can loue:
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer:
For of my health God is the ſtrength,
my portion eke for euer.

27 And loe all ſuch as thee forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw nerre to God
and euer with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deo. pſal. Lxxiiii. I. H.

A complaint of the deſtruction of the Church and true religion, vnder the name of Sion, & the Altars deſtroyed. But truſting in the might & free mercy of God by his couenant, he requireth helpe and ſuccour to the glory of his name, & ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72 Pſalme.

WHy art thou Lord ſo long frō vs
in all this danger deepe?
Why doth thine anger kindle thus,
at thine owne paſture ſheepe?
2 Lord call the people to thy thought,
which haue bene thine ſo long:
The which thou haſt redeemd & brought,
from bondage fore and ſtrong.

3 Haue mind therefore and thinke vpon
remember it full well:
Thy pleaſant place the mount Sion,
where thou waſt wont to dwell.
4 Lift vp thy foot, and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſte,
within thy holy place.

5 Amid the congregations all,
thine enemies roare O God:
They ſet as ſignes on euery wall,
their banners ſpland abroad.
5 As men with axes hew downe trées,
that on the hils doe grow:
So thine the ſwords and bils of theſe
within the temple now.

7 The ſeeling ſawd, the carued boords,
the goodly grauen ſtones,
With axes, hammers, bils and ſwords,
they beat them downe at once.
8 Thy places they conſume with flame,
and eke in all this toile,
Thy houſe appointed to thy name,
they race downe to the ſoile.

9 And thus they ſaid within their heart,
diſpatch him out of hand:
Then burnt they vp in euery place,
Gods houſes through the land.
10 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end,
among vs there is none.

11 When wilt thou Lord once end this
ceaſe thine enemies ſtrong? (ſhame
Shal they alwaies blaſpheme thy name,
and raile on thee ſo long?
12 Why doſt withdraw thy hand aback
and hide it in thy lap?
O plucke it out and be not ſlacke,
to giue thy foes a rap.

The ſecond part.

13 O God thou art my kingand Lord,
and euermore haſt bene:
Yea thy good grace through out ỹ world
for

for our good helpe hath ſeene.
14 The ſeas that are ſo deepe & dead,
thy might did make them drie:
And thou didſt breake the Serpents head
that he therein did die.

15 Yea thou didſt breake, the heads ſo
of whales that are ſo fell: (great
And gaueſt them to the folke to eat,
that in the deſerts dwell.
16 Thou madeſt a ſpring with ſtreams
from rocke both hard & high: (to riſe
And eke thy hand hath made likewiſe
deepe riuers to be drie.

17 Both day and eke the night are thine
by thee they were begun:
Thou ſetſt to ſerue vs with their ſhine,
the light and eke the Sunne.
18 Thou doſt appoint the end and coaſts
of all the earth about:
Both ſummers heat, and winters froſt,
thy hand hath found them out.

19 Thinke on O Lord no time forget,
thy foes that thee defame:
And how the foolith folke are ſet
to raile vpon thy name.
20 O let no cruell beaſt deuoure,
thy turtle that is true:
Forget not alwaies in thy power,
the poore that much doe rue.

21 Regard thy couenant, and behold
thy foes poſſeſſe the land:
All ſad and darke, for woone and old,
our Realme as now doth ſtand.
22 Let not the ſimple goe away,
with diſapointed ſhame;
But let the poore and needie aie,
giue praiſe vnto thy name.

23 Riſe Lord, let be by thee maintaind
the cauſe that is thine owne:
Remember how that thou blaſphemd
art by the foolith one.
24 The voice forget not of thy foes,
for their preſuming hie,
Is more and more increaſt of thoſe,
that hate thee ſpightfully.

Confitebimur tibi. Pſal. Lxxv. I. H.

The faithfull praiſe the Lord, who ſhall come to iudge at his time, when the wicked ſhal drink the cup of his wrath but the righteous ſhall bee exalted to honour.

Sing this as the 44. Pſalme.

VNto thee God we will giue thanks,
we will giue thanks to thee,
Sith thy name is ſo neare, declare
thy wondrous works will we.
2 I will rightly iudge, when get
conuenient time I may:
The earth is weake and all therein,
but I her pillers ſtay.

3 I did to the mad people ſay,
deale not ſo furiouſly:
And vnto the vngodly ones,
ſet not your hornes ſo hie.
4 I ſaid vnto them, ſet not vp,
your raiſed hornes on hie:
And ſee that ye doe with ſtiffe necke,
not ſpeake preſumptuouſly.

5 For neither from the eaſterne parts,
nor from the weſterne ſide:
Nor from forſaken wilderneſſe,
protection doth proceede.
6 For why? the Lord our God he is,
the righteous Iudge alone:
He putteth downe the one, and ſets,
another in the throne.

7 For why, a cup of mighty wine,
is in the hand of God:
And all the mighty wine therein,
himselfe doth powre abroad.
8 As for the lees and filthy dregs,
that doe remaine in it:
The wicked of the earth shall drinke,
and sucke them euery whit.
9 And I will talke of God I say,
of Jacobs God therefore:
And will not cease to celebrate,
his praise for euermore.
10 In sunder breake the hornes of all,
vngodly men will I:
But then the hornes of righteous men,
shall be exalted hie.

Gloria Patri.

To Father Sonne and holy Ghost,
all glory be therefore:
As in beging was is now,
and shall be euermore.

In Iudæa. Psal. Lxxvi. I. H.

Heere is described the power of God, and care of the defence of his people, by the destruction of Senacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this as the 66. Psalme.

IN all that now in Jury dwell,
the Lord is clearly knowne:
His name is great in Israel,
a people of his owne.
At Salem he his tents hath pight,
to tary there a space:
In Sion eke he hath delight,
to haue a dwelling place.

And there he brake both shaft and bow
the sword, the speare and shield:
And brake the ray to ouerthrow,
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie:
Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through
and they are fallen on sleep: (thee,
Through men of warre no helpe can be,
themselues they could not keepe.
6 At thy rebuke O Jacobs God,
when thou dost them reproue:
As halfe asleepe their chariot stood,
no horsemen once did moue.

7 For thou art dreadfull Lord indeed,
what man the courage hath,
To bide thy sight, and doe not dread,
when thou art in thy wrath? (heard,
8 When thou dost make thy iudgements
from heauen through the ground,
Then all the earth full sore afraid,
in silence shall be found.

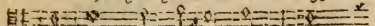
9 And that O God when thou dost stand
in iudgement for to speake,
To saue the afflicted of the land,
on earth that are full weake:
10 The fury that in man doth raigne,
shall turne vnto thy praise:
Percrafter Lord doe thou restraine,
their wrath and threats alwaies.

11 Make vowes and pay them to our
ye folke that nigh him be: (God,
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.
12 For he doth take both life and might
from Princes great by birth:
And full of terror is his sight,
to all the Kings on earth.

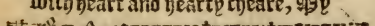
Voce mea Psal.Lxxvii. I.H.

Dauid rehearseth his great afflictions, and grieuous temptations, whereby hee is driuen to consider his former conuersation, and the course of Gods works, in the preseruation of his seruants, and so he confirmeth his faith against these temptations.

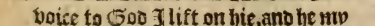
With my voyce to God doe cry,



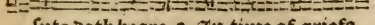
with heart and hearty cheare, My



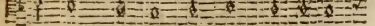
voice to God I lift on hie, and he my



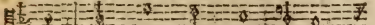
sute doth heare. 2. In time of griefe



I sought to God, by night no rest I



tooke, but stretcht my hands to him



abroad, my soule comfort forsooke.

3 When I to thinke on God intend,
my trouble then is more,
I spake but could not make an end,
my breath was stopt so sore.
4 Thou holdest mine eies such wise from (rest,
that I alwaies awake:
With feare I am so sore oppreest,
my speech doth me forsake.

5 The daies of old in mind I cast,
and oft did thinke vpon,
The times and ages that are past,
full many yeares agone.
6 By night my songs I call to mind,
once made thy praise to show:
And with my heart much talke I finde,
my spirits doe search to know.

7 Will God, said I, at once for all,
cast off his people thus,
So that henceforth no time he shall
be friendly vnto vs?
8 What, is his goodnes now decaid,
for euer and a day?
Or is his promise cleane delaid,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or shall his wrath encrease so hot,
his mercies to withhold?
10 At last I said, my weaknesse is
the cause of this mistrust:
Gods mighty hand can helpe all this,
and change it when he list.

The second part.

11 I will regard and thinke vpon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.
12 Yea all his workes I will declare,
and what he did deuise:
To tell his facts I will not spare,
and eke his counsell wise.

13 Thy works O Lord are all vpright,
and holy all abroade:
What one hath strength to match the
of thee O Lord our God? (migh

14 Thou

14 Thou art a God that oft dost shew,
thy wonders euery houre:
And so dost make the people know,
thy vertue and thy power.

15 And thine own folk thou dost defend,
with strength and stretched arme,
The sonnes of Jacob that descend,
and Josephs seede from harme.
16 The waters Lord perceaued thee,
the waters saw thee well:
And they for feare aside did flie,
the depths on trembling fell.

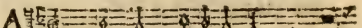
17 The cloudes that were both thicke & (black,
did raine full plenteously:
The thunder in the aire did cracke,
the shafts abroad did flie.
18 The thunder in the aire was heard,
the lightning from aboue,
With flashes great made men afeard,
the earth did quake and moue.

19 Thy waies within the sea doe lie,
thy paths in waters deepe:
Yet none can there thy steps espie,
nor know thy paths to keepe.
20 Thou leadst thy folke vpon the land,
as sheepe on euery side,
Through Moses and through Aarons
thou didst them safely guide. (hand

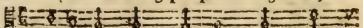
Attendite populi. Psal. Lxxviii. T.S.

He sheweth how God of his mercy chose his Church of the posterity of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be ashamed of their peruerse Ancestors: the holy Ghost hath comprehended as it were the summe of all Gods benefits, that the grosse people might see in few words the effect of the whole history.

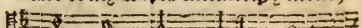
A



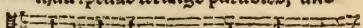
Ttend my people to my law,



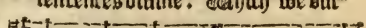
and to my words incline: My mouth



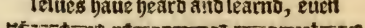
shall speake strange parables, and



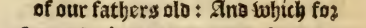
sentences diuine. Which we our



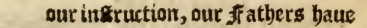
selues haue heard and learnd, euen



of our fathers old: And which for



our instruction, our Fathers haue



vs told.

4 Because we should not keepe it close,
from them that should come after:
Who should Gods power to their race
and all his works of wonder. (praise
5 To Jacob he commandement gaue,
how Israel should liue:
Willing our fathers should the same
vnto their children giue.

6 That they and their posterity,
which were not sprung vp thē:
Should haue the knowledge of the law,
and teach their seed also.

7 That they may haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as their fathers were,
rebelling in Gods sight:
And would not frame their wicked
to know their God aright. (hearts
9 How went the people of Ephraim,
their neighbours for to spoyle?
Shooting their darts the day of warre,
and yet they tooke the foyle.

10 For why they did not keep with God
the couenant that was made:
Nor yet would walk or lead their liues,
according to his trade.
11 But put into oblition,
his counsell and his will:
And all his workes most magnifique,
which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose:
In Egipt land within the field,
that called is Thanos?
13 He did diuide and cut the Sea,
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rocke in wilderneſſe,
and gaue the people drinke:
As plentifull as when the deepes,
doe flowe vp to the brinke.

16 He drew out riuers out of rockes,
that were both drie and hard:
Of such abundance that no flouds,
to them might be compar'd.
17 Yet for all this against the Lord,
their sinnes they did encreaſe:
And stirred him that is most hie,
to wrath in wilderneſſe.

18 They tempted him within their
like people of mistrust: (hearts
Requiring such a kinde of meate,
as serued for their lust.
19 Saying with murmuration,
in their vnthankefulneſſe:
What, can this God prepare for vs,
a feast in wilderneſſe?

20 Behold he brake the stonie rocke,
and flouds forthwith did flow:
But can he now giue to his folke,
both bread and flesh also?
21 When God heard this he waxed
with Iacob and his seede: (wroth
So that his indignation,
on Israel did proceede.

The third part.

22 Because they did not faithfully,
beleeue and hope that he
Could alwaies helpe and succour them
in their neceſſity.
23 Wherfore he did cõmand the cloude
forthwith they brake in sunder,
24 And raind downe Manna for them t
a foode of mickle wonder. (eat

25 When earthly men with Angels
were fed at their request: (food
26 He bad the east wind blow away,
and brought in the southwest.
27 He raind down flesh as thick as du
and fowles as thicke as sand:

28 Which he did cast amid the place,
where all their tents did stand.

29 Then did they eat exceedingly,
and all men had their fils:
Yet more and more they did desire,
to serue their lusts and wills.
30 But as the meat was in their mouths
his wrath vpon them fell:
31 And slew the flowre of all their youth
and choice of Israel.

32 Yet fell they to their wonted sinne,
and still they did him grieue:
For all the wonders that he wrought,
they would him not beleeue.
33 Their daies therefore he shortned,
and made their honour vaine:
34 Their yeeres did waste and pine away
with terror and with paine.

35 But euer when he plagued them,
they sought him by and by:
Remembring then he was their strength
their helpe and God most hie.
36 Though in their mouths they did but
and flatter with the Lord: (glose
But with their tongues & in their hearts
dissembled euery word.

The fourth part.

37 For when their hearts were nothing
to him nor to his trade: (bent
Be yet to keepe or to performe,
the couenant that was made:
Yet was he still so mercifull,
when they deserud to die:
That he forgaue them their misdeeds,
and would not them destroy.

38 Yea many a time he turnd his wrath,
and did himselfe aduise:
And would not suffer all his whole
displeasure to arise.
39 Considering that they were but flesh
and euen as a winde
That passeth away, and cannot well,
returne by his owne kinde.
40 How often times in wildernesse,
did they the Lord prouoke:
How did they moue and stir the Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eftsoone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he
Deliuered them out of the hands,
of the fierce enemy.
43 Nor how he wrought his miracles,
as they themselues beheld,
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their water into blood:
That no man might receiue his drinke,
at riuer nor at flood.
45 Nor how hee sent them swarmes of
which did them sore annoy: } (flies
And fild their countries full of frogs,
which should their land destroy.

The fift part.

46 Nor how he did commit their fruits,
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Grashopper.
47 With haile stones he destroyd their
so that they were all lost: (vines
And not so much as wilde fig trees,
but he consumd with frost.

48 And yet with hailestones once againe
the Lord their cattell smote:
And all their flocks and heards likewise,
with thunderbolts full hote.
49 He cast vpon them in his ire,
and in his fury strong,
Displeasure, wrath and euill spirits,
to trouble them among.

50 Then to his wrath he made away,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egypt came:
And all the chiefe of men and beasts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserue and keepe:
And carried them through wildernesse,
euen like a flocke of sheepe.
53 Without all feare both safe and sound
he brought them out of thrall:
Whereas their foes with rage of sea,
were ouerwhelmed all.

54 And brought them out into the coasts
of his owne holy land:
Euen to the mount which he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land diuide:
And in their tents he set the Tribes,
of Israel to abide.

56 Yet for all this their God most hie,
they stirred and tempted still:
And would not keepe his Testaments,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:
Euen like a bowe that would not bend,
but slip and start away.

The first part.

58 And griu'd him with their hill altars
with offerings and with fire:
And with their Idols vehemently,
prouoked him to ire,
59 Therewith his wrath began againe,
to kindle in his breast:
The naughtinesse of Israel,
he did so much detest.

60 Then he forsooke the Tabernacle,
of Silo where he was:
Right conuersant with earthly men,
euen as his dwelling place.
61 Then suffered he his might & power,
in bondage for to stand,
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:
63 The young men were deuourd with fire
maides had no mariage.
64 And with the sword the Priests also
did perish euery one:
And not a widdow left aliue,
Their death for to bemone.

65 And then the Lord began to wake,
like one that slept a time:
And as a valiant man of warre,
refreshed after wine:
66 With Emrods in the hinder parts,
he strake his enemies all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the Tent and Tabernacle,
of Joseph did refuse:
As for the tribe of Ephraim,

he would in no wise choose.
68 But chose the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his Temple build
both sumptuously and sure,
Like as the earth which he hath made
for euer to indure.
70 Then chose he Dauid him to serue,
his people for to keepe,
Which he tooke vp, and brought away,
euen from the folds of sheepe.
71 As he did follow the Ewes with yong
the Lord did him aduance,
To feede his people Israel,
and his inheritance.
72 Thus Dauid with a faithfull heart,
his flock and charge did feed:
And prudently with all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamities that they suffered, when Antiocus destroyed theit Temple and Citie, desiring aid against his tyranny lest God and religion should be condemned by the Heathen, who should see them forsaken and perish.

Sing this as the 77. Psalme.

O Lord the Gentiles doe inuade
thine heritage to spoile:
Ierusalem an heape is made,
thy Temple they defile.
2 The bodies of thy Saints most deare
abroad to Birds they cast:
The flesh of them that doe thee feare,
the beasts deuour and waste.

3 Their blood throughout Ierusalem,
as water spilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a mocking stocke,
almost the world throughout:
The enemies at vs iest and mocke,
which dwell our coasts about.

5 Wilt thou O Lord thus in thine ire,
against vs euer fume:
And shew thy wrath as hot as fire,
thy folke for to consume?
6 Upon those people poure the same,
which did thee neuer know:
All Realmes that call not on thy name,
consume and ouerthrow.

7 For they haue got the vpper hand,
and Iacobs seede destroid:
His habitation and his land,
they haue left waste and void.
8 Beare not in mind our former faults,
with speede some pittie shew,
And aid vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giuest al health and grace,
on vs declare the same:
Weigh not our workes our sins deface
for honour of thy name.
10 Why shall the wicked stil alway,
to vs as people dombe:
In thy reproach reioyce and say,
where is their God become?

11 Require O Lord as thou seest good
before our eies in sight:
Of all those folke thy seruants blood,
which they spilt in despight.
12 Receiue into thy sight in hast,

the clamors, griefe and wrong
Of such as are in prison cast,
sustaining irons strong.

12 Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue bene so bold
as to blaspheme thy name:
Into their laps with seuen fold,
repay againe the same.

14 So we thy folke and pasture shepe,
will praise thee euermore:
And teach all ages for to kepe
for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I. H.

A lamentable praier to God, to helpe the miseries of the Church, desiring him to consider the first estate, when his fauor shined towards them, that he might finish the worke which he began.

Sing this as the 67. Psalme.

THou Herd that Israel dost kepe,
giue care and take good heede:
Which leadest Joseph like a shepe,
and dost him watch and feede.
2 Thou Lord I say whose seat is set,
on Cherubins full bright:
Shew forth thy selfe and doo not let,
send downe thy beames of light.

3 Before Ephraim and Beniamin,
Manasses eke likewise:
To shew thy power do thou begin,
come helpe vs Lord arise.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee:
Shew vs the brightnes of thy face,
and then full safe are we.

5 Lord God of hostes of Israel,
how long wilt thou (I say)
Against thy folke in anger swell,
and wilt not heare them pray?
6 Thou dost the feed with sorrowes depe
their bread with teares they eate:
And drinke the teares that they doe wepe
in measure full and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes doe loue a life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our minds to thee:
Shew forth to vs thy pleasant face,
and we full safe shall be.

9 From Egypt where it grew not well,
thou brought a vine full deare:
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her roots full fast:
That it did grow and spring apace,
and fild the land at last.

11 The hils were couered round about
with shade that from him came:
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wals destroy
her hedges pluct thou hast,
That all the folke that passe thereby,
thy vine may spoyle and wast.

The second part.

13 The Bore out of the wood so wilde,
doth dig and roote it out:

The

The furious beasts out of the field,
deuoure it all about.
14 O Lord of hosts returne againe,
from heauen looke betime:
Behold, and with thy helpe sustaine,
this poore vineard of thine.

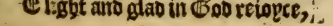
15 Thy plant I say, thine Israel,
whome thy right hand hath set:
The same which thou didst loue so well,
O Lord doe not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we perish in thine ire.

17 Let thy right hand be with them now
whome thou hast kept so long:
And with the sonne of man whome thou
to thee hast made so strong.
18 And so when thou hast set vs free,
and saued vs from shame:
Then shall we neuer fall from thee,
but call vpon thy name.

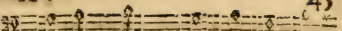
19 O Lord of hosts through thy good grace
conuert vs vnto thee:
Behold vs with a pleasant face,
and then full safe are we.

Exultate Deo. Psal. Lxxxi. I. H

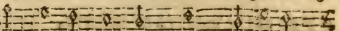
An exhortation to praise God, both in heart and voice for his benefits, and to worship him onely. God condemneth their ingratitude, and sheweth what great benefits they haue lost through their malice.



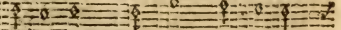
Light and glad in God reioyce,



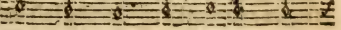
which is our strength and stay, be ioy-



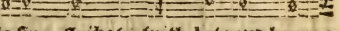
full and lift vp your voice, to Jacobs



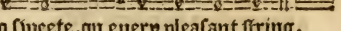
God I say. 2. Prepare your instru-



ments most meet, some ioyfull Psalme



to sing, strike vp with lute and harpe



so sweete, on euery pleasant string.

3 Blow as it were in the new Moone,
with trumpets of the best:
As it is vsed to be done,
at any solemne feast.
4 For this is vnto Israel,
a statute and a trade,
A law that must be kept full well,
which Jacobs God hath made.

5 This clause with Joseph was decreed
when he from Egypt came,
That as a witnesse, all his seede
should still obserue the same,
6 When God I say had so prepard,
to bring him from that land,
Whereas the speech which he had heard
he did not vnderstand.

7 I from his shoulders tooke saith he,
the burthen cleane away:
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didst cry and call,
I holpe thee by and by:

And I did answer thee withall,
in thunder secretly.

9 Yea at the waters of discord,
I did thee tempt and proue,
Whereas the goodnes of the Lord,
with muttering thou didst moue.
10 Heare O my folke O Israel,
and I assure it thee:
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reserue,
of any land abroad:
Nor in no wise to bow or serue,
a strange and forraigne God.
12 I am the Lord thy God, and I
from Egipt set thee free:
Then aske of me abundantly,
and I will giue it thee.

13 And yet my people would not heare
my voice when that I spake,
Nor Israel would not obey,
but did me quite forsake.
14 Then did I leaue them to their will,
in hardnesse of their heart:
To walke in their owne counsell still,
themselues they might peruert.

15 O that my people would haue heard,
the words that I did say:
And eke that Israel would regard,
to walke within my way.
16 How soone would I confound their foes
and bring them downe full low,
And turne my hand vpon all those
that would them ouerthrow:

17 And they that at the Lord doe rage,
as slaues should seeke me till:
But of his flocke, the time and age,
should flourish euer still.
18 I would haue fed them with the crop
and fineſt of the wheat,
And made the rocke with hony drop,
that they their fils should eat.

Deus ſtetit. Pſal. Lxxxii. I. H.

Dauid declaring God to be present with Iudges and Magistrates, reproueth their partiality and vnrighteousnesse, and exhorteth them to do iustice: but seeing no amendement, he desireth God to doe iustice himselfe.

Sing this as the 77. Pſalme.

A Mid the preasse with men of might,
the Lord himselfe did stand:
To plead the cause of truth and right,
with Iudges of the land:
2 How long said he will you proceed,
false iudgement to award:
And haue respect for loue of meede,
the wicked to regard?

3 Whereas of due you should defend,
the fatherlesse and weake:
And when the poore man doth contend,
in iudgement rightly speake.
4 If ye be wise defend the cause,
of poore men in their right,
And rid the needy from the clawes,
of tyrants force and might.

5 But nothing will they know or learne
in vaine to them I talke:
They will not see or ought discerne,
but still in darkenesse walke.
For loe, euen now the time is come,
that all things fall to nought:
And likewise lawes both all and some,
for gaine are sold and bought.

6 I had decreed it in my ſight,
as Gods to take you all:
And children to the moſt of might,
for loue I did you call.
7 But notwithſtanding ye ſhall die
as men, and ſo decay:
O tyrants I ſhall you deſtroy,
and plucke you quite away.

8 Vp Lord & let thy ſtrength be knowne
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.

Deus quis ſimilis. Pſal. Lxxxiii. I. H.

The Iſraelites pray the Lord to deliuer them frō their enemies, both at home & far off: alſo that al ſuch wicked people be ſtricken with his ſtormy tempeſts, that they may know his power.

Sing this as the 77. Pſalme.

DO not O God refraine thy tongue,
in ſilence doe not ſtay:
Withhold not Lord thy ſelfe ſo long,
nor make no more delay.
2 For why? behold thy foes and ſee,
how they doe rage and cry:
And thoſe that beare an hate to thee,
hold vp their heads on hie.

3 Againſt thy folke they vſe deceit,
and craftily enquire:
For thine elect to lie in waite,
their counſell doth conſpire.
4 Come on ſay they let vs expell,
and plucke theſe folke away:
So that the name of Iſrael
may vtterly decay.

5 They all conſpire within their hearts
how they may thee withſtand:
Againſt the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Iſraelites alſo:
The Hagarens and Moabites,
with diuers other mo.

7 Gebal with Ammon, and likewiſe,
doth Amaleck conſpire:
The Philiſtims againſt thee riſe,
with them that dwell at Tyre.
8 And Aſſur eke is well apaid,
with them in league to be:
And doth become a fence and aid,
to Lots poſterity.

9 As thou didſt to the Madianites,
ſo ſerue them Lord each one:
As to Siſer and to Iabin,
beſide the brooke Riſon.
10 Whom thou in Endor didſt deſtroy,
and waſte them through thy might:
That they like dungeon earth did lye,
and that in open ſight.

The ſecond part.

11 Make them now and their Lords apeare
like Zeb and Oreb then,
As Zeba and Salmana were,
the Kings of Madian.
12 Which ſaid, let vs throughout the land
in all the coaſts abroad,
Poſſeſſe and take into our hand,
the faire houſes of God.

13 Turne them O God with ſtorms as faſt
as wheeles that haue no ſtay:
Or like the chaffe that men doe caſt,
with windes to flye away.
14 Like as the fire with rage and fume
the

the mighty forrest spils:
And as the flame doth quite consume,
the mountaines and the hils.

15 So let the tempest of thy wrath,
vpon their necks be laid:
And of thy stormy winde and shower,
Lord make them all affraid.
16 Lord bring them all I thee desire,
to such rebuke and shame:
That it may cause them to enquire,
and learne to seeke thy name.

17 And let them euermore daily,
to shame and slander fall:
And in rebuke and obliquie,
to perish eke withall.
18 That they may know & feele ful well
that thou art called Lord:
And that alone thou dost excell,
and raigne throughout the world.

Quam dilecta. Psal Lxxxiiii.

Dauid exiled his country, desireth ardently to returne to Gods Tabernacle and assembly of the Saints to praise God: then he praiseth the courage of the people, that passe through the wildernesse to assemble themselues in Sion.

Sing this as the 67. Psalme.

HOw pleasant is thy dwelling place
O Lord of hosts to me?
The Tabernacles of thy grace,
how pleasant Lord they be.
2 My soule doth long full sore to goe,
into thy courts abroad:
My heart doth lust, my flesh also,
in thee the liuing God.

3 The sparrowes finde a rome to rest,
and saue themselues from wrong,
And eke the swallow hath a nest,
wherein to keepe her yong.
4 These birds full nigh thine altar may
haue place to sit and sing:
O Lord of hosts thou art I say,
my God and eke my King.

5 Oh they be blessed that may dwell
within thy house alwaies:
For they alwaies thy factes doe tell,
and euer giue thee praise.
6 Yea happy sure likewise are they,
whose stay and strength thou art:
Which to thy house doe minde the way,
and seeke it in their heart.

7 As they goe through the vale of tears
they dig vp fountaines still:
That as a spring it all appeares,
and thou their pits dost fill.
8 From strength to strength they walke
no faintnesse there shall be: (full fast
And so the God of Gods at last,
in Sion they doe see.

9 O Lord of hosts to me giue heed,
and heare when I doe pray:
And let it through thine eares proceed,
O Jacobs God I say.
10 O Lord our shield of thy good grace,
regard and so draw neere:
Regard I say, behold the face,
of thine annointed deare.

11 For why? within thy courts one day
is better to abide:
Then other where to keepe or stay,
a thousand daies beside.
12 Much rather would I keepe a doore,
within the house of God:
Then in the tents of wickednesse,
to settle mine abode.

13 For God the Lord light and defence,
will grace and worship giue:
And no good thing will he withhold
from them that purely liue:
14 O Lord of hosts, that man is blest,
and happy sure is he,
That is perswaded in his breast,
to trust all times in thee.

Benedixisti. Psal. Lxxxv. I.H.

Because God withdrew not his rod from his Church after the returne from Babylon, first they put him in minde that hee should not leaue the worke of his grace vnperfect, and complain of their long affliction. Then they reioyce in hope of promised deliuerance, which was a figure of Christs kingdome, vnder which should be perfect felicitie.

Sing this as the 18. Psalme.

THou hast been mercifull indeed,
O Lord vnto thy land,
For thou restoredst Jacobs seed,
from thraldome out of band.
2 The wicked waies that they were in,
thou didst them cleane remit,
And thou didst hide the peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst asswage,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.
4 O God our health doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.

5 Why shall thine anger neuer end,
but still proceed on vs?
And shall thy wrath it selfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore
and quicken vs, that we
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord on vs doe thou declare,
thy goodnesse to our wealth:
Shew forth to vs and doe not spare,
thine aide and sauing health.
8 I will hearke what God saith, for he
speakes to his people peace,
And to his Saints that neuer they,
returne to foolishnesse.

9 For why? his help is still at hand,
to such as doe him feare:
That whereby great glory in the land,
shall dwell and flourish there.
10 For truth and mercy there shall meet,
in one to take their place:
And peace shall iustice with kisse greete,
and there they shall imbrace.

11 As truth from earth shall spring apace
and flourish pleasantly:
So righteousnesse shall shew her face,
and looke from heauen high.
12 Yea, God himselfe shall take in hand
to giue vs each good thing:
And through the coasts of all our land,
the earth her fruit shall bring.

13 Before his face shall iustice goe,
much like a guide or stay:
He shall direct his steps also,
and keepe them in the way.

Inclina Domine. Psal. Lxxxvi. I.H.

Dauid sore afflicted, praieth feruently for deliuerance, somtime rehearsing his mise-

miseries and mercies receiued, desiring also to be instructed of the Lord, that he may feare and glorifie his name: he complaineth also of his aduersaries, and requireth to bee deliuered from them.

Sing this as the 18. *Psalme.*

LOrd bow thine eares to my request,
and heare me by and by:
With grieuous paine and griefe oppress,
full poore and weake am I.
2 Preserue my soule because my waies
and doings holy be,
And saue thy seruant O my Lord,
that puts his trust in thee.

3 Thy mercies Lord on me expresse,
defend me eke withall:
For through the day I doe not cease
on thee to cry and call.
4 Comfort O Lord thy seruants soule,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercy plentifull,
to all that call on thee.
6 O Lord likewise when I doe pray,
regard and giue an eare:
Marke well the words that I doe say,
and all my praiers heare.

7 In time when trouble doth me moue,
to thee I doe complaine:
For why? I know, and well doe proue
thou answerest me againe.
8 Among the Gods O Lord is none,
with thee to be compar'd:
And none can doe as thou alone,
the like hath not been heard.

The second part.

9 The Gentiles and the people all
which thou didst make and frame,
Before thy face on knees will fall,
and glorifie thy name.
10 For why? thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nie,
that it thy name may dread.
12 To thee my God will I giue praise,
with all my heart, O Lord,
And glorifie thy name alwaies
for euer through the world.

13 For why? thy mercy shewed to me,
is great and doth excell,
Thou setst my soule at liberty,
out from the lower hell.
14 O Lord the proud against me rise,
and heaps of men of might:
They seeke my soule and in no wise
will haue thee in their sight.

15 Thou Lord art mercyfull and meeke,
full slacke and slowe to wrath:
Thy goodnesse is full great and eke
thy truth no measure hath.
16 O turne to me and mercy grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thine handmaids sonne am I.

17 On me some signe of fauor shew,
that all my foes may see,
And be asham'd because Lord thou
dost helpe and comfort mee.

Funda-

Fundamenta eius. Psal. Lxxxvii. I. H.

The holy Ghost promiseth that the Church as yet in misery, after the captiuity of Babylon, should bee restored to great excellency, so that nothing should be more comfortable then to be numbred among the members thereof.

Sing this as the 81. *Psalme.*

THat Citty shall full well endure,
her ground worke still doth stay,
Upon the holy hill full sure,
it can no time decay.
2 God loues the gates of Sion best,
his grace doth there abide:
He loues them more then all the rest,
of Jacobs tents beside.
3 Full glorious things reported be,
of Sion, and abroad
Great things I say are said of thee,
thou City of our God.
4 On Rahab I will cast an eie,
and beare in minde the same:
And Babylon shal eke apply,
and learne to know thy name.
5 Loe Palestine and Tyre also,
with Ethiope likewise:
A people old full long agoe,
were borne and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame:
Haue there sprung vp, and the high God
hath founded fast the same.
7 In their records to them it shall
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.
8 The trumpeters with such as sing,
therein great plenty be:
My fountaines and my pleasant springs
are compast all in thee.

Domine Deus. Psal. Lxxxviii. I. H.

The faithfull sore afflicted by sickneſſe, perſecution, aduerſity, & as it were left of God without any conſolation, yet he calleth on God by faith, and ſtriueth againſt deſperation.

Sing this as the 71. *Psalme.*

LOrd God of health, the hope and stay
thou art alone to me:
I call and cry throughout the day,
and all the night to thee.
2 O let my prayers soone ascend,
vnto thy sight on hie:
Incline thine eare O Lord intend,
and hearken to my cry.
3 For why? my soule with woe is fil'd
and doth in trouble dwell:
My life and breath almost doth yeelt
and drawеth neere to hell.
4 I am esteem'd as one of them,
that in the pit doth fall:
And made as one among those men,
that haue no strength at all.
5 As one among the dead, and free
from things that doe remaine:
It were more ease for me to be
with them the which are slaine.
6 As those that lie in graue I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regard'st them not.
7 Yea like to one shut vp full sure,
within the lower pit:
In places darke and all obscure,
and in the depth of it.
8 Thine anger and thy wrath likewise,
full sore on me doth lie:

And all the stormes against me rise,
my soule to vexe and try.

9 Thou putst my friends far off from me
and makst them hate me sore:
I am shut vp in prison fast,
and can come forth no more.
10 My sight doth faile through griefe and paine,
I call to thee O God:
Throughout the day my hands also,
to thee I stretch abroad.

11 Doest thou vnto the dead declare,
thy wondrous works of fame:
Shall dead to life againe repaire,
and praise thee for the same?
12 Or shall thy louing kindnesse Lord,
be preached in the graue?
Or shall with them that are destroid,
thy truth her honour haue?

13 Shall they that lie in darke full low,
of all thy wonders wot:
Or there shall they thy iustice know,
where all things are forgot?
14 But I O Lord to thee alway,
doe cry and call apace:
My praier eke ere it be day,
shall come before thy face.

15 Why dost thou Lord abhor my soule,
in griefe that seeketh thee:
And now O Lord why dost thou hide,
thy face away from me?
16 I am afflict as dying still,
from youth this many a yeare:
Thy terrors which doe vexe me still,
with troubled minde I beare.
17 The furies of thy wrathfull rage,
full sore vpon me fall:
Thy terrors eke doe not asswage,
but me oppresse withall.
18 All day they compasse me about,
as water at the tide:
And all at once with streames full stout,
beset me on each side.
19 Thou settest far from me my friends
and louers euery one:
Yea and mine old acquaintance all,
out of my sight are gone.

Miserecordias. Psal. Lxxxix.

Dauid praised God for his couenant made betweene him and his elect by Iesus Christ, then he complaineth of the desolation of his kingdome, so that the promise seemed to be broken. Finally he praieth to be deliuered from affliction, mentioning the shortnesse of mans life, and confirming himselfe by Gods promises.

Sing this as the 67. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue said that mercy shall
for euermore remaine:
In that thou dost the heauens stay,
thy truth appeareth plaine.

3 To mine elect, saith God, I made,
a couenant and behest:
My seruant Dauid to perswade,
I swore and did protest,
4 Thy seede for euer I will stay,
and stablish it full fast:
And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy & mirth,
thy wondrous workes O Lord:
The saints within thy Church on earth
thy

thy faith and truth record.
6 Who with the Lord is equall then,
in all the coasts abroad?
Among the sonnes of all the Gods,
not one is like our God.

7 God in assembly of his Saints,
is greatly to be dread:
And ouer all the earth abroad,
in terror to be had.
8 Lord God of hosts in all the world,
what one is like to thee?
On euery side most mighty Lord,
thy truth is seene to be.

9 The raging Sea by thine aduice,
thou rulest at thy will:
And when the waues thereof arise,
thou makst them calme and still.
10 And Egipt Lord thou hast subdude,
and thou hast it destroid:
Yea thou thy foes with mighty arme,
hast scattered all abroad.

The second part.

11 The heauens are thine, & still haue (bene,
like wise the earth and land,
The world with all that is therein,
thou foundest with thy hand.
12 Both north & south, with east & west
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon,
reioyce and praise thy name.

13 Thine arme is strong & ful of power
all might therein doth lie,
The strength of thy right hand each
thou liftest vp on hie. (houre
14 In righteousnesse and equity,
thou hast thy seat and place:
Mercy and truth are still with thee,
and goe before thy face.

15 that folk is blest that knoweth aright
thy present power O God:
For in the fauour of thy sight,
they walke full safe abroad.
16 For in thy name throughout the day
they ioy and much reioyce:
And through thy righteousnes haue they
a pleasant fame and noise.

17 For why? their glory, strength & aid,
in thee alone doth lye,
Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.
18 Our strength that doth defend vs
the Lord to vs doth bring: (well
The holy one of Israel,
he is our guide and King.

19 Sometime thy will vnto thy saints,
in vision thou dost shew:
And thus then didst thou say to them,
thy minde to make them know.
20 A man of might I haue erect,
your guide and King to be:
And set him vp whome I elect,
among the folke to me.

The third part.

21 My seruant Dauid I appoint,
whome I haue searched out:
And with my holy oyle annoint,
him King of all the rout.
22 For why? my hand is ready still,
with him for to remaine:
And with my arme also I will
him strengthen and sustaine.

23 The enemies shall not him oppresse,
they shall not him deuoure:
Ne yet the sonnes of wickednesse,
of him shall haue no power.
24 His foes likewise will I destroy
before his face in sight:
And those that hate him I will plague,
and strike them with my might.

25 My truth and mercy eke withall,
shall still vpon him lie:
And in my name his horne eke shall,
be lifted vp on hie.
26 His kingdome I will set to be,
vpon the sea and land:
And eke the running flouds shall he,
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say,
My father and my God thou art,
my rocke of health and stay.
28 As one first borne I will him take,
of all on earth that springs:
His might and honour I will make,
aboue all worldly Kings.

29 My mercy shall be with him still,
as I my selfe haue told,
My faithfull couenant to fulfill,
my mercy I will hold.
30 And eke his seed I will sustaine,
for euer strong and sure:
So that his seat shall still remaine,
while heauen doth indure.

The fourth part.

31 If that his sonnes forsake my law,
and so begin to swerue:
And of my iudgements haue none awe,
nor will not them obserue.
32 Or if they doe not vse aright,
my statutes to them made:
And set all my commandements light,
and will not keepe my trade.

33 Then with the rod will I begin,
their doings to amend:
And so with scourging for their sinne,
when that they doe offend.
34 My mercy yet and my goodnesse,
I will not take him fro:
Nor handle him with craftinesse,
and so my truth forgo.

35 But sure my couenant I will hold,
with all that I haue spoke:
No word the which my lips haue told,
shall alter or be broke.
36 Once sware I by my holynesse,
and that performe will I,
With Dauid I shall keepe promise,
to him I will not lye.

37 His seed for euermore shall raigne,
and eke his throne of might:
As doth the Sunne it shall remaine,
for euer in my sight.
38 And as the Moone within the sky,
for euer standeth fast:
A faithfull witnesse from on hie,
so shall his kingdome last.

39 But now O Lord thou dost reiect,
and now thou changest cheare:
Yea thou art wrath with thine elect,
thine owne annointed deare.
40 the couenant with thy seruant made
Lord thou hast quite vndone:
And downe vpon the ground also,
hast cast his royall crowne.

The fift part.

41 Thou pluckst his hedges vp with
his wals thou dost confound: (might
Thou beatest eke his bulwarks down
and breakst them to the ground.
42 That he is sore destroid and torne,
of conners by throughout:
And so is made a mocke and scorne,
to all that dwell about.

43 Thou their right hand hast lifted vp
that him so sore annoy:
And all his foes that him beseeme,
loe thou hast made to ioy.

44 his swords edge thou dost take away
that should his foes withstand:
To him in warre no victory,
thou giuest nor vpper hand.

45 His glory thou dost also waste,
his throne, his ioy, his mirth,
By thee is ouerthrowne and cast,
full lowe vpon the earth.
46 Thou hast cut off and made full short
his youth and lusty daies:
And raisde of him an ill report,
with shame and great disgrace.

47 How long away from me O Lord
for euer wilt thou turne:
And shall thine anger still alway,
as fire consume and burne?
48 O call to minde, remember then
my time consumeth fast,
Why hast thou made the sonnes of men,
as things in vaine to waste?

49 What man is he that liueth here,
and death shall neuer see?
Or from the hand of hell his soule,
shall he deliuer free?
50 Where is O Lord thine old goodnes
so oft declarde before,
Which by thy truth and vprightnesse,
to Dauid thou hast swore?

51 The great rebukes to minde I call
that on thy seruant lie:
The rayling of the people all
borne in my brest haue I.
52 Wherewith O Lord thine enemies,
blasphemed haue thy name:
The steps of thine annointed one,
they cease not to defame.

53 All praise to thee O Lord of heauen,
both now and eke for aye:
Through skie and earth and al the coasts
Amen Amen I say.

Domine refugium. psall. Xc. I. H.

Moses seeing the people neither admonished by the brenity of their life, nor by plagues, to be thankful, praieth God to turne their hearts, & continue his mercies towards them & their posteritie.

Sing this as the 72. psalme.

THou Lord hast bene our sure defence
our place of ease and rest:
In all times past, yea so long since,
as cannot be expresst.
2 Ere there was made mountaine or hill
the earth or world abroad:
From age to age and alwaies still,
for euer thou art God.

3 Thou grindest man through grief, and
to dust or clay, and then: (then
And then thou sayest againe returne,
againe ye sonnes of men.
4 The lasting of a thousand yeares,
what is it in thy sight?
As yesterday it doth appeare,
or as a watch by night.

5 So soone as thou dost scatter them,
then is their life and trade
All as a slaye and like the grasse,
whose beauty soone doth fade.
6 Which in the morning shines ful bright
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead and dry.

7 For through thine anger we consume,
our might is much decaid,
And of thy feruent wrath and fume,
we are full sore afraid.
8 The wicked works that we haue
thou setst before thine eie, (wrought

Our priuie faults, yea eke our thoughts
thy countenance doth spie.
9 For through thy wrath our daies doe
thereof doth nought remaine: (waste,
Our yeeres consume as words or blasts,
and are not cald againe.
10 Our time is threescore yéeres and ten,
that we doe liue on mold:
If one sée fourscore, surely then
we count him wondrous old.

The second part.

11 Yet of this time the strength & chiefe
the which we count vpon,
Is nothing else but painefull griefe,
and woe as blasts are gone.
12 Who once doth know what strength
what might thine anger hath, (is there
Or in his heart who doth thee feare,
according to thy wrath?
13 Instruct vs Lord to know and try
how long our daies remaine:
That then we may our hearts apply,
true wisdome to attaine.
14 Returne O Lord, how long wilt thou
forth on in wrath proceed?
Shew fauor to thy seruants now,
and helpe them at their need.
15 Refresh vs with thy mercy soone,
and then our ioy shall be,
All times as long as life doth last,
in heart reioyce shall we.
16 As thou hast plagued vs before,
now also make vs glad,
And for the yeares wherein full sore
affliction we haue had.
17 O let thy worke and power appeare,
and on thy seruants light:
And shew vnto thy children deare,
thy glory and thy might.
18 Lord let thy grace and glory stand
on vs thy seruants thus,
Confirme the works we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. xci. I.H.

Here is described the assurance he liueth in that committeth himselfe wholly to Gods protection in all temptations. A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.

Sing this as the 99. Psalme.

HE that within the secret place
of God most high doth dwell,
In shadow of the mightiest grace
at rest shall keepe him well.
2 Thou art my hope and my strong hold,
I to the Lord will say,
My God is he, in him will I
my whole affiance stay.
3 He shall defend thee from the snare,
the which the hunter laid:
And from the deadly plague and care
whereof thou art affraid.
4 And with his wings shall couer thee,
and keepe thee safely there:
His faith and truth thy fence shall be,
as sure as shield and speare.
5 So that thou shalt not need I say,
to feare or be affright,
Of all the shafts that flie by day,
nor terrors of the night.
6 Nor of the plague that priuily
doth walke in darke so fast:
Nor yet of that which doth destroy,
and at noone daies doth waste.

7 Yea at thy side as thou dost stand,
a thousand dead shall be:
Ten thousand eke at thy right hand,
and yet thou shalt be free.
8 But thou shalt see it for thy part,
thine eie shall well regard:
That euen like to their desert,
the wicked haue reward.

9 For why? O Lord I onely lust,
to stay my hope on thee:
and in the highest I put my trust,
my sure defence is he.
10 Thou shalt not nede none ill to feare
with thee it shall not mel,
Nor yet the plague shall once come neare
the house where thou dost dwell.

11 For why? vnto his Angels all,
with charge commanded he,
That still in all thy waies they shall,
preserue and prosper thee.
12 and in their hands shall thee beare vp
still waiting thee vpon:
So that thy foote shall neuer chance
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,
the Adder fell and long,
and tread vpon the Lyon yong,
with Dragons stout and strong.
14 For he that trusteth vnto me,
I will dispatch him quite:
And him defend, because that he
doth know my name aright.

15 When he for helpe on me doth cry,
an answere I will giue:
And from his griefe take him will I,
in glory for to liue.
16 With length of yeres and daies of
I will fulfill his time: (wealth
The goodnesse of my sauing healthy
I will declare to him.

Bonum est confiteri. Psal. Xcii. I. H.

A Psalme for the Sabbath, to stir vp the people to acknowledg & praise God in his works. Dauid reioiceth therin, but the wicked consider not that the vngodly when he is most florishing, shall most speedily perish. In the end is described the felicity of the iust, planted in the house of God, to praise the Lord

Sing this as the 88. *psalme.*

IT is a thing both good and meete
to praise the highest Lord:
And to thy name O thou most high,
to sing with one accord.
2 To shew the kindnesse of the Lord,
betime ere day be light,
And eke declare his truth abroad
when it doth draw to night.

3 Vpon ten stringed instrument,
on Lute and Harpe so swete:
With all the mirth you can inuent,
of instruments most meete.
4 For thou hast made me to reioyce,
in things so wrought by thee:
And I haue ioy in heart and voice
thy handy workes to see.

5 O Lord how glorious and how great,
are all thy workes so stout?
So deepely are thy counsels set,
that none can try them out.
6 The man vnwise hath not the wit,
this geare to passe to bring:
And all such fooles are nothing fit,
to vnderstand this thing.

7 When so the wicked at their will,
as grasse doe spring full fast:
They when they flourish in their ill,
for euer shall be waste.
8 But thou art mighty Lord most high,
yea thou dost raigne therefore,
In euery time eternally,
both now and euermore.

The second part.

9 For why? O Lord, behold and see,
behold my foes I say:
How all that worke iniquity,
shall perish and decay.
10 But thou like as an Unicorne,
shalt lift mine horne on hie:
With fresh and new prepared oyle,
thine oynted king am I.

11 And of my foes before mine eies,
shall see the fall and shame,
Of all that vp against me rise,
mine eare shall heare the same.
12 The iust shall flourish vp on hie,
as Date trees bud and blow,
And as the Cedars multiply,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God,
Within his Court they spring apace,
and flourish all abroad.
14 And in their age much fruit shal bring
both fat and well beseene,
And pleasantly both bud and spring,
with bowes and branches greene.

15 To shew that God is good and iust,
and vpright in his will:
He is my rocke, my hope, and trust,
in him there is none ill.

Dominus regnauit. Psal. Xciii. I.H.

He praiseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his maiesty: and prouoketh to consider his promises.

Sing this as the 77. Psalme.

The Lord as king aloft doth raigne,
in glory goodly dight:
And he to shew his strength amaine,
hath girt himselfe with might.
2 The Lord like wise the earth hath made
and shaped it so sure:
No might can make it moue or fade,
at stay it doth endure.

3 Ere that the world was made or
thy seat was set afore: -(wrought
Beyond all time that can be thought,
thou haste beene euermore.
4 The flouds O Lord, the flouds do rise
they roare and make a noise:
The flouds I say did enterprise,
and lifted vp their voice.

5 Yea though the stormes arise in sight
though seas doe rage and swell:
The Lord is strong and more of might,
and he on high doth dwell.
6 and looke what promise he doth make
his houshold to defend:
For iust and true they shall it take,
all times withouten end.

Deus vltionum. Psal. Xciiii. I.H.

He praiseth God against the violence of tyrants, and comforteth the afflicted by the good issue of the afflictions, and by the ruine of the wicked.

Sing

Sing this as the 78. Psalme.

O Lord thou dost reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may see.
2 Set forth thy selfe, for thou of right
the earth dost iudge and guide:
Reward the proud and men of might,
according to their pride.

3 How long shall wicked men bear sway
with lifting vp their voyce:
How long shall wicked men I say,
thus triumph and reioyce?
4 How long shall they with braggs burst out
and proudly prate their fill?
Shall they reioyce that be so stout,
whose works are euer ill?

5 Thy flocke O Lord, thine heritage,
they spoile and vex full sore:
Against thy people they doe rage,
still daily more and more.
6 The widowes which are comfortlesse,
and strangers they destroy:
They slay their children fatherlesse,
and none doth put them by.

7 And when they take these things in hand
this talke they haue of thee,
Can Iacobs God this vnderstand?
tush no, he cannot see.
8 O folke vnwise and people rude,
some knowledge now discerne,
Ye fooles among the multitude,
at length begin to learne.

9 The Lord that made the eare of man,
he needs of right must heare,
He made the eies, all things must then
before his sight appeare.
10 The Lord doth all the world correct,
and make them vnderstand:
Shall he not then your deeds detect,
how can ye scape his hand?

The second part.

11 The Lord doth know the thoughts of man
his heart he seeth full plaine:
The Lord I say mans heart doth scan,
and findeth them but vaine.
12 But Lord that man is happy sure,
whom thou dost keepe in awe:
And through correction dost procure,
to teach him in thy law.

13 Whereby he shall in quiet rest,
in time of trouble sit,
When wicked men shall be suppressed,
and fall into the pit.
14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he did chuse,
he will no time forsake.

15 Vntill that iudgement be decreed,
to iustice to conuert,
That all may follow her with speed,
that are of vpright heart.
16 But who vpon my part will stand,
against the cursed traine,
Or who shall rid me from their hand,
that wicked works maintaine?

17 Except the Lord had been mine aid,
mine enemies to expell,
My soule and life had now been laid,
almost as low as hell,
18 When I did say my foote did slide,
and now am like to fall,
Thy goodnesse Lord did so prouide,
to stay me vp withall.
19 When with my selfe I mused much,

and could not comfort finde:
Then Lord thy goodnesse did me touch,
and that did ease my mind.
20 Wilt thou inhant thy selfe and draw,
with wicked men to sit,
Which with pretence in stéed of law,
much mischiefe doe commit?

21 For they consent against the life
of righteous men and good,
And in their counsels they are rife
to shed the guiltles bloud.
22 But yet the Lord he is to me
a strong defence or locke:
Ye is my God to him I flie,
he is my strength and rocke.

23 And he shall cause their mischiefes all,
themselues for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcv. I.H.

An earnest exhortation to praise God for the gouernment of the world, and election of his Church, to eschew the rebellion of the old fathers, who tempted God in the wildernesse, and therefore entred not the land of promise.

Sing this as the Benedictus.

O Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
2 Yea let vs come before his face,
to giue him thanks and praise,
In singing Psalmes vnto his grace,
let vs be glad alwaies.

3 For why? the Lord he is no doubt,
a great and mighty God,
A King aboue all Gods throughout,
in all the world abroad.
4 The secrets of the earth so deepe,
and corners of the land,
The tops of hils that are so steepe,
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is
his hand hath made of nought.
6 Come let vs bow and praise the Lord,
before him let vs fall,
And kneele to him with one accord,
the which hath made vs all.

7 For why he is the Lord our God,
for vs he doth prouide:
We are his folke he doth vs féede,
his sheepe and he our guide.
8 To day if ye his voice will heare,
then harden not your heart,
As ye with grudging many a yeare,
prouokt me in desert.

9 Whereas your fathers tempted mée,
my power for to proue:
My wondrous works when they did sée,
yet still they would me moue.
10 Twice twenty yeares they did mée
and I to them did say, (grieue
They erre in heart and not beléeue,
they haue not knowne my way.

11 Wherefore I sware when that my
was kindled in my brest, (wrath
That they should neuer tread the path,
to enter in my rest.

Cantate Domino. Psal. xcvi. I.H.

An exhortation both to the Iewes and Gentiles

Gentiles to praise God for his mercy, and this especially ought to be referred to the kingdome of Christ.

Sing this as the 77. psalme.

SIng ye with praise vnto the Lord,
new songs of ioy and mirth,
Sing praise to him with one accord,
all people on the earth.
2 Yea sing vnto the Lord I say,
praise ye his holy name:
Declare and shew from day to day,
saluation by the same.

3 Among the heathen eke declare,
his honour round about:
To shew his wonders doe not spare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praise alway:
For he is to be dread of right,
aboue all Gods I say.

5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praise and honour eke doe dwell,
for aie before his face:
Both power and might likewise excell,
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and power eke I say,
ascribe vnto the Lord.
8 Ascribe vnto the Lord also,
the glory of his name:
And eke vnto his courts do goe,
with gifts vnto the same.

The second part.

9 Fall downe and worship ye the Lord,
within his temple bright:
Let all the people of the world
be fearefull at his sight.
10 Tell all the world, be not agast,
the Lord doth raigne aboue:
Yea he hath set the earth full fast,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might:
To iudge the nations euery one,
with equity and right.
12 The heauens shall great ioy begin,
the earth shall eke reioyce,
The sea with all that is therein,
shall shout and make a noyse.

13 The field shall ioy and euery thing
that springeth on the earth:
The wood and euery tree shall sing,
with gladnes and with mirth.
14 Before the presence of the Lord,
and comming of his might:
When he shall iustly iudge the world,
and rule his folke with right.

Dominus regnauit. Psal. Xcvii. I. H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyfull to the iust, whome he exhorteth to innocencie, to reioycing and thanksgiuing.

Sing this as the 77. psalme.

THe Lord doth raigne, whereat the earth
may ioy with pleasant voice,
And eke the Iles with ioyfull mirth,
may triumph and reioyce.

2 Both clowds & darknes eke did dwell,
and round about him beat:
Yea right and iustice euer dwell,
and bide about his seat.

3 Yea fire and heat at once do runne,
and goe before his face:
Which shall his foes and enemies burne
abroad in euery place.
4 His lightning eke full light did blase,
and to the world appeare:
Whereat the earth did looke and gase,
with dread and deadly feare.

5 The hils like ware did melt in sight,
and presence of the Lord:
They fled before the rulers might,
which guideth all the world.
6 The heauens eke declare and shew,
his iustice forth abroad:
That all the earth may see and know,
the glory of our God.

7 Confusion sure shall come to such
as worship Idols vaine:
And eke to those that glory much,
dumb pictures to maintaine.
8 For all the Idols of the world,
which they as Gods do call,
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce:
For at thy iudgements they shall sing,
and make a pleasant noise.
10 That thou O Lord art set on hie,
in all the earth abroad,
And art exalted wondrously,
aboue each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:
For he doth kéepe the soules of his,
from such as would them spill.
12 And light doth spring vp to the iust,
with pleasure for his part:
Great ioy with gladnes, mirth and lust
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holynesse proclaime:
Be thankfull eke with heart and voyce,
and mindefull of the same.

Cantate Domino. psall. Xcviii. I. H.

An earnest exhortation to al creatures to praise the Lord for his power, mercy, and fidelity in his promise by Christ, by whome he hath communicated his saluation to all nations.

Sing this as the 95. psalme.

O Sing ye now vnto the Lord,
a new and pleasant song,
For he hath wrought throughout the world
his wonders great & strong.
2 With his right hand full worthily,
he doth his foes deuour:
And get himselfe the victory
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might:
The Lord doth eke his iustice show,
in all the heathens sight.
4 His grace and truth to Israel,
in minde he doth record,
That all the earth hath seene right well
the goodnesse of the Lord.

5 Be glad in him with ioyful voice,
all people of the earth:
Giue thanks to God, sing and reioice,

to

to him with ioy and mirth.
6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes:
Reioyce before the Lord our King,
with trumpets and with shalmes.

7 Yea let the sea and all therein,
for ioy both rage and swell:
The earth like wise let it begin,
with all that therein dwell.
8 And let the floods reioyce their fils,
and clap their hands apace:
And eke the mountaines and the hils,
before the Lord his face.

9 For he shall come to iudge and try,
the world and euery wight:
And rule the people mightily,
with iustice and with right.

Dominus regnauit. Psal. Xcix. I.H.

Hee commendeth the power, equity and excellency of the Kingdome of God by Christ ouer the Iews and Gentiles, prouoking them to magnifie the same and to serue the Lord, as the ancient fathers, Moses, Aaron and Samuel, who calling vpon God were heard in their prayers.

Sing this as the 77, Psalme.

THe Lord doth raigne although at it
the people rage full sore:
Yea he on Cherubins doth sit,
though all the world doth roare.
2 The Lord that doth in Sion dwell,
is hie and wondrous great:
Aboue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearefull sure:
And let him magnifie the same,
that holy is and pure.
4 The Princely power of our King,
doth loue iudgement and right:
Thou rightly rulest euery thing,
in Iacob through thy might.

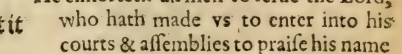
5 To praise the Lord our God deuise,
all honour to him doe:
His footestoole worship him before,
for he is holy too.
6 Moses, Aaron and Samuel:
as Priests on him did call:
When they did pray, he heard them wel
and gaue them answere all.

7 Within the cloud to them he spake,
then did they labour still:
To keepe such lawes as he did make,
and pointed them vntill.
8 O Lord our God thou didst them heare
and answeredst them againe:
9 Thy mercy did on them appeare,
their deedds didst not maintaine.

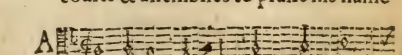
10 Oland and praise the Lord our God,
within his holy hill:
For why? our God throughout the world
is holy euer still.

Iubilate Deo omnes, psal. C.

He exhorteth all men to serue the Lord, who hath made vs to enter into his courts & assemblies to praise his name

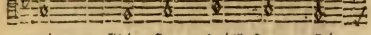


All people that on earth doe dwell,

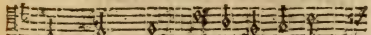


sing to the Lord with chearefull

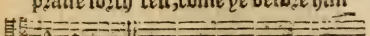
voice,



voice. 2. Him serue with feare, his



praise forth tell, come ye before him



and reioyce.

3 The Lord ye know is God indéd,
without our aid he did vs make,
We are his flocke he doth vs feede,
and for his sheepe he doth vs take.
4 O enter then his gates with praise,
approach with ioy his Courts vnto:
Praise, laud, & bless his name alwaies,
for it is seemely so to doe.

5 For why the Lord our God is good,
his mercy is for euer sure,
His truth at all times firmely stood,
and shall from age to age endure.

Another of the same.

Sing this as the 67. Psalme.

IN God the Lord be glad and light,
praise him throughout the earth:
Serue him and come before his sight,
with singing and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our selues for we are his
owne flocke and pasture sheepe.

3 O goe into his gates alwaies,
giue thanks vnto the same:
Within his courts set forth his praise,
and laud his holy name.
4 For why? the goodnesse of the Lord,
for euermore doth raigne:
From age to age throughout the world,
his truth doth still remaine.

Misericordiam & iudicium. Psal. Ci. N.

Dauid describeth what gouernment hee wil obserue in his house & kingdome, by rooting out the wicked, & cherishing the Godly persons.

Sing this as the 81. psalme.

I Mercy will and iudgement sing,
O Lord God vnto thee:
2 And wisely doe in perfect way,
vntill thou come to mee.
And in the midst of my house walke,
in pureneſſe of my spirit:
3 And I no kinde of wicked thing,
will set before thy sight.

4 I hate their workes that fall away,
it shall not cleaue to me:
From me shall part the froward heart,
none euill will I see.
5 Him will I stroy that slandereth,
his neighbour priuily:
The lofty heart I cannot beare,
nor him that looketh hie.

6 My eies shall be on them within
the land that faithfull be:
In perfect way who walketh shall
be seruant vnto me.
7 I will no guilefull person haue,
within my house to dwell:
And in my presence he shall not,
remaine that lies doth tell.

8 Betimes I will destroy euen all,
the wicked of the land:
That I may from Gods Citie cut,
the wicked workers band.

Domine

Domine exaudi. Psal. Cii. I. H.

It seemeth that this prayer was appointed of the faithfull, to pray in the captiuitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of God, to be published vnto all posterities. The conuersion of the Gentiles, and the stabilitie of the Church.

Sing this as the 67. Psalme.

O Heare my prayer Lord and let
my crie come vnto thee:
2 In time of trouble doe not hide
thy face away from me.
3 Incline thine eare to me, make haste
to heare me when I call:
For as the smoake doth fade so doe
my daies consume and fall.

4 And as a harth my bones are burnt,
my heart is smitten dead:
And withered as the grasse that I
forget to eate my bread.
5 By reason of my groaning voice,
my bones cleaue to my skin:
As Pellican in wildernesse,
such case now am I in.

6 And as an owle in desert is,
loe I am such a one:
7 I watch and as a sparrow on
the house top am alone.
8 Loe daily in reproachfull wise,
my enemies vpbraide me scorne:
And they that doe against me rage,
against me they haue sworne.

9 Surely with ashes as with bread,
my hunger I haue fild:
And mingled haue my drinck with teares
that from my eies haue fild.
10 Because of thy displeasure Lord,
thy wrath and thy disdaine:
For thou hast lifted me aloft,
and cast me downe againe.

11 The daies wherein I passe my life,
are like the fleeting shade:
And I am withered like the grasse,
that soone away doth fade.
12 But thou O Lord for euer dooest,
remaine in steady place:
And thy remembrance euer doth
abide from race to race.

The second part.

13 Thou wilt arise and mercy thou
to Sion wilt extend:
The time of mercy, now the time
foreset is come to end.
14 For euen in the stones thereof,
thy seruants doe delight:
And on the dust thereof they haue
compassion in their spite.

15 Then shall the heathen people feare,
the Lords most mighty name:
And all the kings on earth shall dread,
thy glory and thy fame.
16 Then when the Lord the mighty God
againe shall Sion reare:
And when that he most nobly in
his glory shall appeare.

17 To prayer of the desolate,
when he himselfe shall bend:
When he shall not disdaine vnto
their prayers to attend.
18 This will be written for the age,
that after shall succeed:
The people yet vncreated,
the Lords renowne shall spread.

19 For

19 For he from his high sanctuary
hath looked downe below:
And out of heauen hath the Lord
beheld the earth also.
20 That of the mourning captiue he
might heare the wofull cry,
And that he might deliuer those
that damned are to die.

21 That they in Sion may declare
the Lords most holy name:
And in Ierusalem set forth
the praises of the same.
22 When when the people of the land,
and kingdomes with accord,
Shall be assembled for to doe
their seruice to the Lord.

The third part.

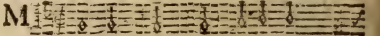
23 My former force of strength he hath
abated in the way,
And shorter he did cut my daies,
thus I therefore did say.
24 My God in midst of all my daies,
now take me not away:
Thy yeares endure continually,
from age to age for aye.

25 Thou the foundation of the earth
before all times hast laid:
And Lord the heauens are the worke
which thine owne hands haue made.
26 Yea they shall perish and decay,
but thou shalt tary still:
And they shall all in time wax old,
euen as a garment will.

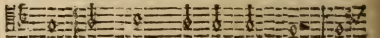
27 Thou as a garment shalt them change
and changed they shall be:
But thou dost still abide the same,
thy yeares doe neuer flee.
28 The children of thy seruants shall
continually indure:
And in thy sight their happy seed
for euer shall stand sure.

Benedic. anima. Psal. Ciii. T. S.

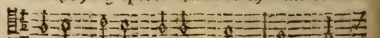
The Prophet prouoketh men and Angels and all creatures, to praise the Lord for his fatherly mercies, in deliuerance of the people from euil, in his prouidence ouer all things, and in the preseruation of the faithfull.



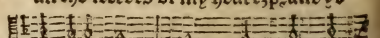
My soule giue laud vnto the



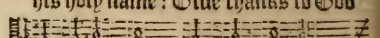
Lord, my spirit shal doe the same: And



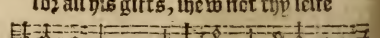
all the secrets of my heart, praise ye



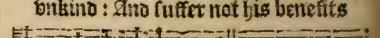
his holy name: Giue thanks to God



for all his gifts, shew not thy selfe



vnkind: And suffer not his benefits



to slip out of thy mind.

3 That gaue thee pardon for thy faults,
and thee restord againe,
For all thy weake and fraile disease,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which, thou couldst not flee,
His mercy and compassion both,
he did extend to thee.

5 That

5 That fild with goodnesse thy desire,
and did prolong thy youth:
Like as the Eagle casteth her bill,
whereby her age reneweth.
6 The Lord with iustice doth repay,
all such as be oppressed:
So that their sufferings and their wrongs
are turned to the best.

7 His waies and his commandements
to Moses he did show:
His counsell and his valiant acts,
the Israelites did know.
8 The Lord is kinde and mercifull,
to such as doe him grieue:
The slowest to conceiue a wrath,
and readiest to forgiue.

9 He chides not vs continually,
though we be full of strife:
Nor keepes our faults in memory,
for all our sinfull life.
10 Nor yet according to our sinnes,
the Lord doth vs regard:
Nor after our iniquities
he doth vs not reward.

11 But as the space is wondrous great
twixt earth and heauen aboue:
So is his goodnesse much more large,
to them that doe him loue.
12 God doth remoue our sinnes from vs
and our offences all:
As farre as is the Sunne rising
full distant from his fall.

The second part.

13 And looke what pitty parents beare,
vnto their children deare:
Like pitty beareth God to such
as worship him in feare. (our shape,
14 The Lord that made vs, knoweth
our mould and fashion iust:
How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay:
Or like the flowre right faire in field,
that fades full soone away.
16 Whose glosse & beauty stormy winds
doe vtterly disgrace:
And makes that after their assaults,
such blossomes haue no place.

17 But yet the goodnesse of the Lord,
with his shall euer stand:
Their childrens children doe receiue,
his righteousnesse at hand.
18 I meane which kæpe his couenant,
with all their whole desire:
And not forget to doe the thing,
that he doth them require.

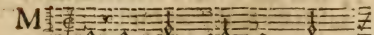
19 The heauens hie are made the seat,
and footstoole of the Lord:
And by his power imperiall,
he gouerns all the world.
20 Ye Angels which are great in power
praise ye and bless the Lord:
Which to obey and doe his will,
immediatly accord.

21 Yee noble hosts and Ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
22 Yee all his works in euery place,
praise ye his holy name:
My heart, my minde, and eke my soule,
praise ye also the same.

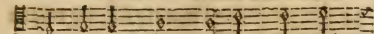
Benedic anima mea. Psal. Ciiii. W.K.

A thanksgiuing for the creation of the world

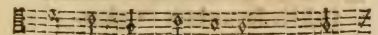
world & gouernement of the same, by his marueilous prouidēce: also a praier against the wicked, who are the occasion that God diminisheth his blessings



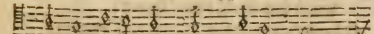
Y soule praise the Lord, speak



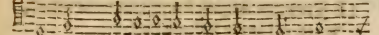
good of his name, O Lord our great



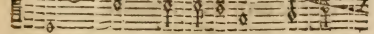
God how doest thou appeare? So pas-



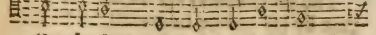
sing in glory that great is thy fame,



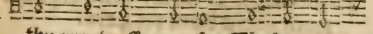
honour, & maiestie in the shine most



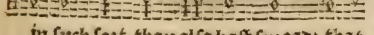
cleare. With light as a robe thou hast



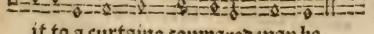
thee beclad, whereby all the earth



thy greatnesse may see, The heauens



in such sort thou also hast spread: that



it to a curtaine compared may be.

His chamber beames lie
in the cloudes full sure:
3 Which as his charets
are made him to beare:
And there with such swiftnesse,
his course doth endure,
vpon the windes riding.
of windes in the aire.
4 He maketh his spirits,
as Heralds to goe,
and lightning to serue,
we see also prest:
His will to accomplish
they run to and fro,
To saue and consume things,
as seemeth him best.

5 He groundeth the earth,
so firmely and fast,
That it once to moue,
none shall haue such power:
6 The depe a faire couering
for it made thou hast,
Which by his owne nature,
the hils would deuoure.
7 But at thy rebuke,
the waters did flie,
and so gaue due place,
thy words to obey:
At thy voice of thunder
so fearefull they be,
That in thy great raging,
they haue soone away.

8 The mountaines to moist,
they then vpascend:
If thou dost but speake
thy word they fulfill:
So likewise the vallies
most quickely descend,
Where thou them appointest,
remaine they doe still.
9 Their bonds thou hast set,
how farre they shall run,
So as in their rage
not that passe they can:
For God hath appointed,
they shall not returne,

Th

The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the springs
to strong streames or lakes,
Which run doe full swift
among the huge hils:
11 Where both the wilde asses
their thirst oft times slakes,
And beasts of the mountaines
thereof drinke their fils.
12 By these pleasant springs
of fountaines full faire,
The fowles of the aire
abide shall and dwell,
Who moued by nature
to hop here and there,
Among the greene branches
their songs shall ercell.

13 The mountaines to moist
the cloudes he doth vse,
The earth with his works
are wholy repleat:
14 So as the brute cattell
he doth not refuse,
But grasse doth prouide them,
and herbe for mans meat.
15 Yea bread, wine, and oile
he made for mans sake,
His face to refresh,
and heart to make strong:
16 The Cedars of Liban,
this great Lord did make,
Which trees he doth nourish,
that grow vp so long.

17 In these may birds build,
and make there their nest:
In ferre trees the storks
remaine and abide:
18 The high hils are succours
for wilde goates to rest,
And eke the rocks stony,
for Conies to hide.
19 The Moone then is set,
her seasons to run,
The daies from the nights
thereby to discerne.
And by the descending
also of the Sun,
The cold from heate alway
thereby wee doe learne.

20 When darkenesse doth come
by Gods will and power,
Then creepe forth doe all
the beasts of the wood:
21 The Lyons range roaring,
their prey to deuoure:
But yet it is thou Lord
which giuest them food.
22 As soone as the Sunne
is vp, they retire,
To couch in their dens
then are they full faine:
23 That man to his worke may
as right doth require,
Till night come and call him
to take rest againe.

The third part.

24 How sundry O Lord
are all thy works found?
With wisdome full great
they are indeed wrought:
So that the whole world

of thy praise doth sound:
And as for thy riches,
they passe all mens thoughts.
25 So is the great sea,
which large is and broad,
Where things that crepe swarme,
and beasts of each sort:
26 There doth mighty ships saile,
and some lie at road:
The Whale huge and monstrous,
there also doth sport.

27 All things on thee wait,
thou dost them relieue,
And thou in due time
full wel dost them fede:
28 Now whe it doth please thee
the same to to giue,
They gather full gladly
those things that they need.
Thou openest thy hand
and they finde such grace,
That they with good things
are filled we se:
29 But sore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile dust then they be.

30 Againe, when thy spirit,
from thee doth proceede,
All things to appoint,
and what shall ensue:
Then are they created,
as thou hast decreed,
And dost by thy goodnesse,
the dry earth renue.
31 The praise of the Lord,
for euer shall last,
Who may in his works
by right well reioice:
32 His lok can the earth make
to tremble full fast:
And likewise the mountaines
to smoke at his voice.

33 To this Lord and God
sing will I alwaies,
So long as I liue
my God praise will I:
34 Then am I most certaine
my words shall him please,
I will reioice in him,
to him will I cry.
35 The sinners O Lord,
consume in thine ire,
And eke the peruerse,
them root out with shame,
But as for my soule now,
let it still desire,
And say with the faithfull
praise ye the Lords name.

Confitemini Domino. Psal. Cv. N.

He praiseth the singular goodnes of God for chusing a peculiar people to himselfe, neuer ceasing to doe them good euen for his promise sake.

Sing this as the 95. psalme.

GIue praises vnto God the Lord,
and call vpon his name:
Among his people eke declare
his works to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him praise,
And talke of all his wondrous workes,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:

And let the hearts also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord and seek the strength
of his eternall might:
And seeke his face continually,
and presence of his sight.

5 The wondrous workes that he hath
keepe still in mindefull heart: (done
Yea let the iudgement of his mouth,
out of your minde depart.
6 Ye that of faithfull Abraham,
his seruants are the seede:
Ye his elect the children that,
of Iacob doe proceede.

7 For he, he onely is I saw,
the mighty Lord our God:
And his most righteous iudgements are,
through all the world abroad.
8 His promise and his couenant,
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe:
The faithfull oath which he hath sworne,
to Isaake also.
10 And did confirme the same for law,
that Iacob should obey:
And for eternall couenant,
to Israell for aye.

11 When thus he said, loe I to you,
all Canaan land will giue:
The lot of your inheritance,
wherein your seede shall liue.
12 Although their number at that time,
did very small appeare:
Yea very small, and in the land,
they then but strangers were.

13 While yet they walkt from land to
without a sure abode: (land,
And while from sundry kingdomes they
did wander all abroad.
14 And wrong at no oppressors hand
he suffered them to take:
But euen the great and mighty kings
reproued for their sake.

15 And thus he said, touch ye not those
that mine anointed be:
Ne doe the Prophets any harme
that doe pertaine to me.
16 He cal'd a dearth vpon the land,
of bread he stroid the store:
But he against the time of need
had sent a man before.

The third part.

17 Euen Ioseph which had once been sold
to liue a slaue in woe:
18 Whose feet they hurt in stocks, whose
the yron pearst also. (soule
19 Vntill the time came when his cause
was knowne apparently;
The mighty word of God the Lord,
his faultlesse truth did trie.

20 The king sent and deliuered him,
from prison where he was:
The ruler of the people then,
did freely let him passe.
21 And ouer all his house he made
him Lord to beare the sway:
And of his substance made him haue,
the rule and all the stay.

22 That he might to his will instruct,
the Princes of the land:
And wisdomes lore his ancient men,
might teach to vnderstand.

23 Then into the Egiptians land,
came Israel also:
And Jacob in the land of Ham,
did liue a stranger tho.

24 His people he exceedingly,
in number made to stowe:
And ouer all his enemies,
in strength he made them growe.
25 Whose hart he turnd that they with (hate
his people did intreat:
And did his seruants wrongfully,
abuse with false deceit.

The fourth part.

26 His faithfull seruant Moses then,
and Aaron whome he chose:
He did commaund to goe to them,
his message to disclose.
27 The wondrous message of his signes
among them he did show:
And wonders in the land of Ham,
then did they worke also.

28 Darkenesse he sent & made it darke
in steed of brighter day:
29 And vnto his commission,
they did not disobey.
30 He turnd their waters into blood,
he did their fishes slay:
Their land brought frogs euen in that (place
where their king Pharao lay.

31 He spake and at his voyce there came
great swarmes of noisome flies:
And all the quarters of the land,
were fild with crawling lice.
32 He gaue them cold and stony haile,
in steed of milder raine:
And firy flames within their land,
he sent vnto their paine.

33 He smote their vines & al their trees,
whereon their figs did growe:
And all the trees within the coasts,
downe did he ouerthrow.
34 He spake, then Caterpillers did,
and Grashoppers abound,
35 Which eat the grasse in al their land
and fruit of all their ground.

The fift part.

36 The first begotten in the land,
eke deadly did he smite:
Yea the beginning and first fruit,
of all their strength and might.
37 With gold & siluer he them brought,
from Egipt land to passe:
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did once depart:
For terror and the feare of them,
was falne vpon their hart.
39 To shrowd them from the parching (heat,
a cloud he did display:
And fire he sent them to giue light,
when night had hid the day.

40 They asked and he caused quailes,
to raine at their request:
And fully with the bread of heauen,
their hunger he repest.
41 He opened then the stony rocks,
and waters gushed out:
And in the dry and parched grounds,
like riuers ran about.

42 For of his holy couenant,
aye mindefull was he tho:
Which to his seruant Abraham,
he plighted long agoe.
43 He brought his people forth with (mirth
and his elect with ioy,
Out of the cruell land where they

ha

had liued in great annoy.

44 And of the heathen men he gaue,
to them the fruitfull lands:
The labour of the people eke,
he gaue into their hands.
45 That they his holy statutes might
obserue for euermore:
And faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Domino. Psal. Cvi. N.

The people dispersed vnder antiochus, do magnifie the goodnesse of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

Sing this as the 59. Psalme.

PRaise ye the Lord for he is good,
his mercy dures for aye:
2 Who can expresse his noble acts,
or all his praise display?
3 They blessed are that iudgement keepe
and iustly doe alway:
With fauour of thy people Lord,
remember mee I pray.

4 And with thy sauing health O Lord,
vouchsafe to visit me:
That I the great felicitie,
of thine elect may see.
5 And with thy peoples ioy I may,
a ioyfull minde possesse:
And may with thine inheritance,
a glorious heart expresse.

6 Both we and eke our fathers all,
haue sinned euery one:
We haue committed wickednes,
and lewdly we haue done.
7 The wonders great which thou O
hast done in Egypt land (Lord
Our fathers though they saw them all,
yet did not vnderstand.

Nor yet thy mercies multitude,
did keepe in thankefull minde:
But at the sea, yea the red sea,
rebelled most vnkinde.
8 Neuertheless he saued them,
for honour of his name:
That he might haue his power knowne,
and spread abroad the same.

9 The red sea he did then rebuke,
and forthwith it was dride:
And as in wildernesse, so through
the deepe he did them guide.
10 He saued them from the cruel hand,
of their dispightfull foe:
And from the enemies hands he did
deliuer them also.

The second part.

11 The waters their oppressors whelmd
not one was left aliue:
12 Then they beleeued his workes, and
in song they did him giue. (praise
13 But by and by vnthankefully,
his workes they cleane forgat:
And for his counsell and his will,
they did neglect to wait.

14 But lusted in the wildernesse,
with fond and greedy lust:
And in the desert tempted God,
the stay of all their trust
15 And then their wanton mindes desire
he suffered them to haue:
But withall leanenesse therewith all,
into their soules he gaue.

16 Then when they lodged in their tents
at Moses they did grutch:
Aaron the holy of the Lord,
so did they enuy much.

17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company,
did couer in that houre.

18 In their assembly kindled was,
the hote consuming fire,
And wasting flame did then burne vp,
the wicked in his ire.
19 Upon the hill of Horeb they,
an Idol calfe did frame:
And there the molten Image they,
did worship of the same.

20 Unto the likenesse of a Calfe,
that feedeth on the grasse:
Thus they their glory turnd, and all
their honour did deface.
21 And God their onely Sauiour,
vnkindely they forgot:
Which many great and mighty things
in Egypt land had wrought.

The third part,

22 And in the land of Ham for them,
most wondrous workes had done:
And by the red sea dreadfull things,
performed long agone.
23 Therefore for their so shewing them,
forgetfull and vnkinde:
To bring destruction on them all,
he purposd in his minde.

Had not his chosen Moses stood,
before him in the breake:
To turne his wrath least he on them,
with slaughter should him wreake.
24 They did dispise the pleasant land,
that he behight to giue:
Yea and the words that he had spoke,
they did no whit beleeue.

25 But in their tents with grudging
they wickedly repinde: (heart
For to the voyce of God the Lord,
they gaue no harkening minde.
26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroy in wilderneſſe,
ere they should see the land.

27 And to destroy their seed among,
the nations with his rod:
And through the countries of the world,
to scatter them abroad.
28 To Baal Peor then they did,
adioyne themselues also:
And eate the offerings of the dead,
for they forsooke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke.
30 But Phinees stood vp with zeale,
the sinners vile to slay:
And iudgement he did execute,
and then the plague did stay.

The fourth part.

31 It was imputed vnto him,
for righteousnesse that day:
And from hence forth so counted is,
from race to race for aye.
32 At waters eke of Meribath,
they did him angry make:
Yea so far forth that Moses was,
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heat:
His lips spake vnaduisedly,
his feruor was so great.
34 For as the Lord commaunded them,
they slew the people tho:
35 But were among the heathen mirt,
and

and learnd their workes also.

36 And did their Idols serue which were
their ruine and decay: (they
37 To fiends their sonnes and daughters
did offer vp and slay.
38 Yea with vnkindely murdering knife
their guiltlesse blood they spilt,
Yea their owne sonnes and daughters
without all cause of guilt. (blood,

Whome they to Canaan Idols then,
offered with wicked hand:
And so with blood of Innocents,
defiled was the land. (workes
39 Thus were they stained with the
of their owne filthy way:
And with their owne inuentions,
a whoring they did stray.

40 Therefore against his people was,
the Lords wrath kindled sore:
And euen his owne inheritance,
therefore he did abhor.
41 Into the hands of heathen men,
he gaue them for a prey; (they
And made their foes their Lords whome
were forced to obey.

The fift part.

42 Yea and their hatefull enemies,
oppressit them in the land:
And they were humbly made to stoope,
as subiects to their hand.
43 Full often times from thrall had he,
deliuered them before:
But with their counsels they to wrath,
prouokt him euermore.

Therefore they by their wickednesse,
were brought full lowe to lye:
44 Yet when he saw them in distresse,
he hearkened to their cry.

45 He cald to minde his couenant,
which he to them had sworn:
And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde,
before the sight of those,
That led them captiue from the land,
when erst they were their foes.
47 Saue vs O Lord that art our God,
saue vs O Lord we pray,
And from among the heathen folke,
Lord gather vs away.

That we may spread the noble praise,
of thy most holy name,
That we may glory in thy praise,
and sounding of thy fame.
48 The Lord the God of Israel,
be blest for euermore:
Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Domino. Psal. Cvii. W K.

Dauid exhorteth all that are redeemed by the Lord, & gathered vnto him, to giue thanks therfore, who by sending prosperity & aduersity, bringeth men vnto him. Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Sing this as the 69. Psalme.

GIue thanks vnto the Lord our God
for gracious is he:
And that his mercy hath no end,
all mortall men may see.
2 Such as the Lord redeemed hath,
with thanks should praise his name,
And show how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the lands,
that lay so far about:
From east to west, from north to south
thy hand did finde them out.
4 They wandred in the wildernesse,
and straied from the way,
And found no citty where to dwell,
that serue might for their stay.

5 When thirst & hunger was so great,
in those deserts so void,
That faintnesse did them sore assault,
and eke their soules annoid.
6 Then did they cry in their distresse,
vnto the Lord for aid,
Who did remoue their troublous state,
according as they praid.

7 And by that way which was so right,
he led them like a guide,
That they might to a citty goe,
and there also abide.
8 Let men therefore before the Lord,
confesse his goodnesse then,
And shew the wonders that he doth,
before the sonnes of men.

9 For he the empty soule suskaind,
whome thirst had made to faint,
The hungry soules with goodnesse fed,
and did them eke acquaint.
10 Such as doe dwell in darknesse deepe,
where they of death doe waite,
Fast bound to taste of troublous
as yron chaines doe threat. (stormes

The second part.

11 For that against the Lords owne
they sought so to rebell: (words
Esteeming light his counsels hie,
which did so farre excell.
12 But when he humbled them full low,
they then fell downe with griefe:
And none was found so much to helpe,
whereby to get relicfe.

13 Then did they cry in their distresse,
vnto the Lord for aid,
Who did remoue their troublous state,
according as they praid. (brought
14 For he from darknes out them
and from deaths dreadfull shade:
Bursting with force the yron bands,
which were before them laid.

15 Let men therefore before the Lord,
confesse his kindnesse then,
And shew the wonders that he doth
before the sonnes of men. (brasse,
16 For he threw downe the gates of
and brake them with strong hand,
The yron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues doe
and cannot from them wend, (feele
But heape on more to those they haue,
because they doe offend.
18 Their soules so much did loath all
that none they could abide: (meat
Whereby death had them almost caught
as they full truly tride.

19 Then did they cry in their distresse,
vnto the Lord for aide,
Who did remoue their troublous state,
according as they praid.
20 For he then sent to them his word,
which health did soone restore:
And brought them from those dangers
wherein they were before. (deepe

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then:

And

And shew the wonders that he doth,
before the sonnes of men.
22 And let them offer sacrifice
with thanks and also feare,
And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in ships or brittle barkes,
into the seas descend,
Their marchandise through fearful flouds
to compasse and to end:
24 Those men are forced to behold,
the Lords workes what they be:
And in the dangerous deepe the same,
most marueilous they see.

25 For at his word the stormy winde,
ariseth in a rage:
And stirreth vp the surges so,
as nought can them asswage.
26 Then are they lifted vp so high,
the cloudes they seeme to gaine:
And plunging downe the depths, vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now heere, now there they reele:
As men with feare of wit bereft,
or had of sense no feele.
28 Then did they cry in their distresse,
vnto the Lord for aid:
Who did remoue their troublous state,
according as they praid.

29 For with his word the Lord did make
the sturdy stormes to cease,
So that the great waues from their rage
are brought to rest and peace.
30 Then are men glad when rest is come
which they so much did craue:
And are by him in hauen brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindnesse then,
And shew the wonders that he doth,
before the sonnes of men.
32 Let them in presence of the folke,
with praise extoll his name:
And where the Elders doe conuent,
there let them doe the same.

33 For running flouds to dry deserts,
he doth oft change and turne,
And dryeth vp as it were dust,
the springing well and bourne.
34 A fruitfull land with pleasures deckt
full barren he doth make:
When on their sinnes that dwell therein
he doth iust vengeance take.

35 Againe the wildernes full rude,
he maketh fruit to beare:
With pleasant springs of waters cleare,
though none before were there.
36 Wherein such hungry soules are set,
as he doth freely chuse:
That they a City may them build,
to dwell in for their vse.

37 That they may sowe their pleasant land
and vineyards also plant,
To yeeld them fruit of such increase,
as none may seeme to want.
38 They multiply exceedingly,
the Lord doth blesse them so:
Which doth also their brute beasts make
by numbers great to grow.

39 But when ỹ faithful are low brought,
by the oppressors stout,
And minish doe through many plagues,
that compasse them about.
40 Then doth he princes bring to shame,

which doe them sore oppresse:
And likewise caused them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp,
out of his troubles deepe,
And oft times doth their traine augment
much like a flocke of sheepe.
42 The righteous shall behold this sight
and also much reioyce:
Whereas the wicked and peruerſe,
with griefe shall stop their voice.

43 But who is wise that now full well,
he may these things record?
For certainely such shall perceaue
the goodneſſe of the Lord.

Paratum cor meum. Pſal. Cviii. N.

Dauid with heart and voyce, praiſeth the Lord, and aſſureth himſelfe of the promiſes of God, cõcerning his kingdom ouer Iſrael, & his power againſt other nations, who though he ſeeme to forſake vs for a time, yet he alone in the end will caſt downe our enemies.

Sing this as the 95. Pſalme.

O God my heart prepared is,
and eke my tongue is so:
I will aduance my ſoule in song,
and giuing praiſe alſo.
2 Awake my Viol and my Harpe,
ſweete melodie to make:
And in the morning I my ſelfe,
right early will awake.

3 By me among the people Lord,
ſtill praiſed shalt thou be:
And I among the heathen folke,
will ſing O Lord to thee.

4 Becauſe thy mercy Lord is great,
aboue the heauens hie:
And eke thy truth doth reach the cloudes,
within the lofty ſky.

5 Aboue the ſtarry heauens hie,
eralt thy ſelfe O God:
And Lord diſplay vpon the earth,
thy glory all abroad.
6 That thy dearely beloued may,
be ſet at liberty:
Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holyneſſe hath ſpoke,
wherefore my ioyes abound:
Sichem I will diuide and mete
the vale of Sucoth ground,
8 And Gilead shall be mine owne,
Manaſſes mine shall be:
My head ſtrength Ephraim, and law
ſhall Iuda giue to me.

9 Moab my waſhpot, and my ſhoe,
on Edom will I throw:
Vpon the land of Paleſtine
in triumph will I goe.
10 Who ſhall into the City ſtrong,
be guide to conduct me:
Or how by whome to Edom land,
conueyed ſhall I be?

11 Is it not thou O God which late,
hadſt vs forſaken quite:
And thou O Lord which with our hoſt,
didſt not goe forth to fight.
12 Giue vs O Lord thy ſauing aid,
when troubles doe aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.

13 Through God we ſhall doe valiant
and worthy of renowne: (acts

He shall subdue our enemies,
yea he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

Dauid being falsly accused by Sauls flatterers, praieth God to helpe him to destroy his enemies, who represent Iudas the traitor vnto Iesus Christ, & all like enemies of the Children of God.

Sing this as the 98. Psalme.

IN speechlesse silence doe not hold,
O God my tongue alwaies:
O God euen thou I say that art,
the God of all my praise.
2 The wicked tong and guilefull mouth
on me disclosed be:
And they with false and lying tongue,
haue spoken vnto me.

3 They did beset me round about,
with words of hatefull spight:
Without all cause of my desert,
against me did they fight.
4 For my good will they were my foes
but then I gan to pray:
5 My good with ill, my friendlinesse,
with hate they did repay.

6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.
7 When he is iudged, let him then
condemned be therein:
And let the praier that he makes,
be turned into sinne.

8 Few be his daies, his charge also,
let thou another take:
9 His children let be fatherlesse,
his wife a widdowe make.
10 Let his offspring be vagabonds,
to beg and seeke their bread:
Wandring out of the wasted place,
where erst they haue bene fed.

11 Let couetous extortioners,
catch all his goods and store:
And let the stranger spoile the fruits,
of all his toile before.
12 Let there be none to pitty him,
let there be none at all:
That on his children fatherlesse,
will let their mercy fall.

The second part.

13 And so let his posterity,
for euer be destroid:
Their names out blotted in the age,
that after shall succeede.
14 Let not his fathers wickednesse,
from Gods remembrance fall:
And let not thou his mothers sinne,
be done away at all.

15 But in the presence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgat to shew,
but did pursue with spight:
The troubled man, and thought to slay,
the wofull hearted wight.

17 As he did cursing loue, it shall
betide vnto him so:
And as he did not blessing loue,
it shall be farre him fro.
18 As he with cursing clad himselfe,
so it like water shall
Into his bowels, and like oyle
into his bones befall.

19 As garment let it be to him,
to couer him for aye,
And as a girdle wherewith he,
shall girded be alway.
20 Loe let the same be from the Lord,
the guerdon of my foe:
Yea and of those that euill speake,
against my soule also.

21 But thou O Lord, that art my God
deale thou I say with me:
After thy name deliuer me,
for good thy mercies be.
22 Because in depth of great distresse,
I needy am and poore:
And eke within my pained breast,
my heart is wounded sore.

The third part.

23 Euen so doe I depart away,
as doth declining shade:
And as the Grashopper so I,
am shaken off and fade.
24 With fasting long frō needfull food
enfeebled are my knees,
And all her fatnesse hath my flesh,
enforced bene to leese.

25 And I also a vile reproach,
to them was made to be:
And they that did vpon me looke,
did shake their heads at me.
26 But thou O Lord that art my God,
mine aid and succour be:
According to thy mercy Lord,
saue and deliuer me.

27 And they shal know thereby that this
Lord is thy mighty hand,
And that thou, thou hast done it Lord,
so shall they vnderstand. (thou
28 Although they curse with spight, yet
shalt blesse with louing voice,
They shall arise and come to shame,
thy seruant shall reioyce.

29 Let them be clothed all with shame,
that enemies are to me:
And with confusion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord:
And I among the multitude,
his praises will record.

31 For he with helpe at his right hand,
will stand the poore man by:
To saue him from the man that would,
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

Dauid prophesieth of the power & euerlasting Kingdome of Christ, & of the priesthood which should put an end to the Priesthood of Leui.

Sing this as the 63. Psalme.

THe Lord did say vnto my Lord,
sit thou at my right hand,
Till I haue made thy foes a stoole,
whereon thy feete shall stand.
2 The Lord shall out of Sion send,
the scepter of thy might:
Amid thy mortall foes be thou,
the ruler in their sight.

3 And in the day on which thy raigne,
and power they shall see:
Then hereby free will offerings shall,
the people offer thee.
Yea with an holy worshipping,
then shall they offer all:
Thy births dew is the dew that doth
from wombe of morning fall.

4 The Lord hath sworne, and neuer will
repent what he doth say,
By the order of Melchisedech,
thou art a Priest for aye.
5 The Lord thy God on thy right hand,
that standeth for thy stay,
Shall wound for thee the stately Kings,
vpon his wrathfull day.

6 The heathen he shall iudge, and fill,
the place with bodies dead:
And ouer diuers countries shall,
in sunder smite the head.
7 And he shall drinke out of the brooke,
that runneth in the way:
Therefore he shall lift vp on hie,
his royall head that day.

Confitebor tibi. Psalme Cxi. N.

He giueth thanks to the Lord for his mercifull works towards his Church, and declareth wherein true wisdome and right knowledge consisteth.

Sing this as the 47. Psalme.

WIth heart I doe accord,
to praise and laud the Lord,
In presence of the iust:
2 For great his works are found,
To search them such are bound,
as doe him loue and trust.

2 His works are glorious,
Also his righteousnes,
it doth endure for euer:
4 His wondrous works he would,
we still remember should:
his mercy faileth neuer.

5 Such as to him loue beare,
A portion full faire,
He hath vp for them laid:
For this they shall well finde,
He will them haue in minde,
and keepe them as he said.

6 For he did not disdaine,
his workes to shew them plaine
by lightnings and by thunders,
When he the heathens land,
Did giue into their hand,
Where they beheld his wonders.

7 Of all his workes ensueth,
Both iudgement, right, and truth,
Whereto his statutes tend:
8 They are decreed sure,
For euer to endure,
Which equity doth end.

Redemption he gaue,
His people for to saue,
9 And hath also required,
His promise not to faile,
But alwaies to preuaile,
his holy name be feared.

10 Who so with heart full faine,
True wisedome would attaine,
The Lord feare and obey:
Such as his lawes doe keepe,
Shall knowledge haue full deepe,
His praise shall last for aye.

Beatus vir. Psal. Cxii. W. K.

He praiseth the felicity of them that feare God, & condemneth the cursed state of the contemners of God.

Sing this as the Pater noster.

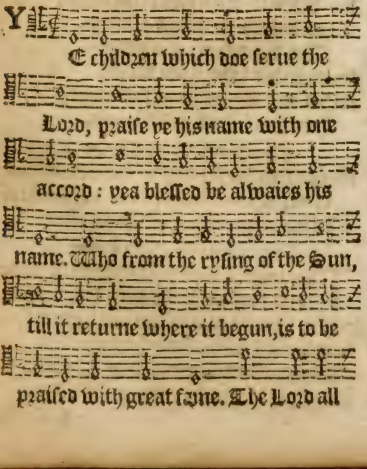
THe man is blest that God doth feare
and that his laws doth loue indeed
2 His seed on earth God wil vpreare,
And blesse such as from him proceed.
3 His house with good he will fulfill,
His righteousnesse endure shall still.

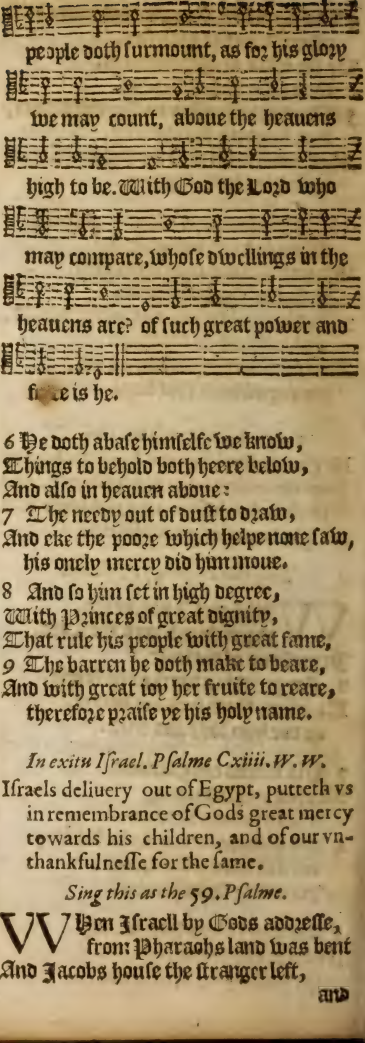
4 Vnto

4 Unto the righteous doth arise
In trouble ioy, in darknes light,
Compassion is in his eyes,
And mercy alwaies in his sight.
5 Yea pitty moueth such to lend,
He doth by iudgement things expend.
6 And surely such shall neuer faile,
For in remembrance had is he:
7 No tidings ill can make him quaile,
Who in the Lord sure hope doth see:
8 His heart is firme his feare is past,
For he shall see his foes downe cast.
9 He did well for the poore prouide,
His righteousnes shall still remaine,
And his estate with praise abide,
Though that the wicked man disdaine,
10 Yea gnash his teeth thereat shall he,
And so consume his state to see.

Laudate pueri. Psalme Cxiii. W. K.

An exhortation to praise the Lord for his prouidence, in that contrary to the course of nature, hee worketh in his Church.





6 He doth abase himselfe we know,
Things to behold both heere below,
And also in heauen aboue:
7 The needy out of dust to draw,
And eke the poore which helpe none saw,
his onely mercy did him moue.
8 And so him set in high degree,
With Princes of great dignity,
That rule his people with great fame,
9 The barren he doth make to beare,
And with great ioy her fruite to reare,
therefore praise ye his holy name.

In exitu Israel. Psalme Cxiiii. W. W.

Israels deliuery out of Egypt, putteth vs in remembrance of Gods great mercy towards his children, and of our vnthankfulnesse for the same.

Sing this as the 59. Psalme.

WHen Israell by Gods addresse,
from Pharaohs land was bent
And Jacobs house the stranger left,

and

and in the same traine went.
2 In Juda God his glory shewd,
his holynesse most bright:
So did the Israelites declare,
his iudgement, power and might.

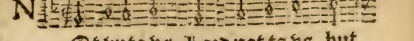
3 The sea it saw and suddenly,
as all amazde did flie:
The roaring streames of Jordans flood,
reculed backwardly.
4 As Rams afraid the mountaines skipt
their strength did them forsake:
And as the silly trembling lambes,
their tops did beate and shake.

5 What aild thee sea as all amazd,
so suddenly to flie?
Ye rowling waues of Jordans flood,
why ran ye backwardly?
6 Why shooke ye hils as Rams afraid,
why did your strength so shake?
Why did your tops as trembling lambs
for feare quiuer and quake?

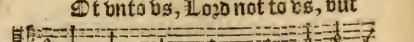
7 O earth confesse thy Soueraigne Lord
and dread his mighty hand:
Before the face of Jacobs God,
feare ye both sea and land.
8 I meane the God which from hard
did cause maine flouds appeare: (rocks
And from the stony flint doth make,
gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

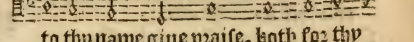
The faithfull oppressed by Idolatrous Tyrants, promise that they will be mindefull of so great a benefit, if it would please God to heare their praier, and deliuer them by his omnipotent power.



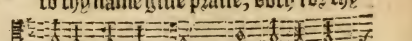
Ot vnto vs, Lord not to vs, but



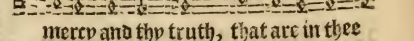
to thy name giue praise, both for thy



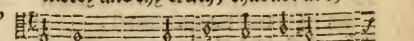
mercy and thy truth, that are in thee



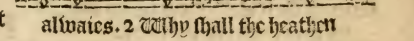
alwaies. 2 Why shall the heathen



scorners say, where is their God be-



come? 3 Our God in heauen is, and



what he will, that hath he done.

Their Idols siluer are and gold,
worke of mens hands they be:
5 They haue a mouth and doe not speake
and eies and doe not see.
6 They haue eke eares to vnd to their (heads
and doe not heare at all:
And noses eke they formed haue,
and doe not smell withall.

7 And hands they haue and handle not,
and feete and doe not go:
A throat they haue, yet through the same
they make no sound to blowe.
8 Those that make the are like to them,
and those whose trust they be:
9 O Israel trust in the Lord,
their helpe and shield is he.

10 O Aarons house trust in the Lord,
their helpe and shield is he:

Truſt ye the Lord that feare the Lord,
their helpe and thield is he:
11 The Lord hath mindfull bene of vs
and will vs bleſſe alſo:
On Iſrael and on Aarons houſe,
his bleſſing he ſhall ſhow.

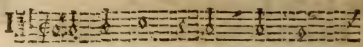
12 Them that be fearers of the Lord,
the Lord will bleſſe them all,
Euen he ſhall bleſſe them euery one,
the great and eke the ſmall.
13 To you I ſay the louing Lord,
will multiply his grace:
To you and to the children that,
ſhall follow of your race.

14 Ye are the bleſſed of the Lord,
euen of the Lord I ſay:
Which both the heauen and the earth,
hath made and ſet in ſtay.
15 The heauens, yea the heauens high,
belong vnto the Lord:
The earth vnto the ſonnes of men,
he gaue of free accord.

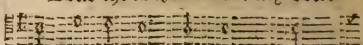
16 They that be dead do not with praiſe
ſet forth the Lords renowne:
Nor any that into the place,
of ſilence doe goe downe.
17 But we will praiſe the Lord our God
from hence forth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Diloxi quoniam. Pſalme Cxvi. N.

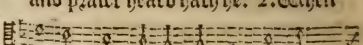
Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and ineſtimable loue of God toward him, magnifieth ſuch great mercies, and proteſteth that hee will bee thankefull for the ſame.



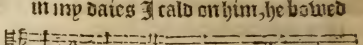
Loue the Lord becauſe my voice



and prayer heard hath he: 2. When



in my daies I cald on him, he bowed



his eare to me.

3 Euen when the ſnares of cruel death,
about beſet me round:
When paines of hell me caught: when
I woe and ſorrow found.

4 Vpon the name of God my Lord,
then did I call and ſay:
Deliuer then my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſſion,
doth plentifully flow.

6 The Lord in ſafety doth preſerue,
all theſe that ſimple be:
I was in wofull miſery,
and he releeued me.
7 And now my ſoule ſith thou art ſafe,
returne vnto thy reſt:
For largely loe the Lord to thee,
his bounty hath expreſt.

8 Becauſe thou haſt deliuered,

my

my soule from deadly thrall:
My moisted eies from mourneful teares
my sliding feete from fall.
9 Before the Lord I in the land,
of life will walke therefore:
10 I did beleeue, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men lyers be:
What shall I pay the Lord for all
his benefits to me?
13 The wholsome cup of sauing health
I thankefully will take,
And on the Lords name I will call,
when I my prayers make.

14 I to the Lord will pay the vowes,
that I to him behight:
Yea euen at this present time,
in all his peoples sight.
15 Right deare and precious in his sight
the Lord doth aye esteeme,
The death of all his holy ones,
what euer men doe deeme.

16 Thy seruant Lord thy seruant loe,
I doe my selfe confesse:
Sonne of thy handmaid thou hast broke
the bonds of my distresse.
17 And I will offer vp to thee,
a sacrifice of praise:
And I will call vpon the name,
of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I to him behight:
Yea euen at this present time,
in all his peoples sight.
19 Yea in the courts of Gods own house
and in the midst of thee:
O thou Jerusalem I say,
wherefore the Lord praise yee.

Laudate Dominum. Psal. Cxvii. N.

He exhorteth the Gentiles to praise God because he hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

Sing this as the 98. Psalme.

O All ye nations of the world,
praise ye the Lord alwaies:
And all ye people euery where,
set forth his noble praise.
2 For great his kindenesse is to vs,
his truth endures for aye:
Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Domino. Psalme Cxviii. N.

Dauid reiected of Saul and of the people, at the time appointed, obtained the kingdome, for the which he biddeth all men that feare the Lord to bee thankefull, vnder whose person Christ is liuely set forth, who should bee of his peple reiected.

Sing this as the 84. Psalme.

O Giue ye thankes vnto the Lord,
for gracious is he:
Because his mercy doth endure,
for euer towards thee.
2 Let Israel confesse and say,
his mercy dures for aye:

3 Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that feare the Lord our God,
euen now confesse and say:
The mercy of the Lord our God,
endureth still for aye.
5 In trouble and in heauynesse,
vnto the Lord I cride:
Which louingly heard me at large,
my sute was not denide.

6 The Lord himselfe is on my side,
I will not stand in dout:
Nor feare what man can doe to me,
when God stands me about.
7 The Lord doth take my part with them
that help to succour me:
Therfore shall I see my desire,
vpon mine enemie.

8 Better it is to trust in God,
then in mans mortall seed:
9 Or to put confidence in Kings,
or Princes in their need.
10 All Nations haue inclosed me,
and compassed me round:
But in the name of God will I,
mine enemies confound.

11 They kept me in on euery side,
they kept me in I say:
But through the Lords most mighty
I shall worke their decay. (name
12 They came about me all like Bees,
but yet in the Lords name,
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me
that I indeed might fall:
But through the Lord I found such help
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, my song.
He is become for me indeed,
a Sauiour most strong.

15 The right hand of the Lord our God,
doth bring to passe great things:
He causeth voyce of ioy and health,
in righteous mens dwellings.
16 The right hand of the Lord doth bring,
most mighty things to passe:
His hand hath the preheminence:
his force is as it was.

17 I will not die but euer liue,
to vtter and declare: (power
The Lord his might and wondrous
his workes and what they are.
18 The Lord himselfe hath challenged,
and hath corrected me:
But hath not giuen me ouer yet,
to death as ye may see.

19 Set open vnto me the gates,
of truth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not be so shut:
But good and righteous men alway,
shall enter into it.

The third part.

21 I will giue thankes to thee O Lord,
because thou hast heard me:
And art become most louingly,
a Sauiour vnto me:
22 The stone which ere this time among
the builders was refused,
Is now become the corner stone,
and chiefly to be vsed.

23 This

23 This was the mighty work of God,
this was the Lords owne fact,
And it is marueilous to behold,
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought,
Let vs be glad and ioy therein,
in heart, in minde, in thought.

25 Now helpe vs Lord and prosper vs,
we with with one accord:
26 Blessed is he that comes to vs,
in the name of the Lord.
27 God is the Lord that shewes vs light,
binde ye therefore with cord,
Your sacrifice to the altar,
and giue thankes to the Lord.

28 Thou art my God I will confesse,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards mee.
29 O giue ye thanks vnto the Lord,
for gracious is he:
Because his mercy doth endure,
for euer towards me.

Beati immaculati. Psalme Cxix. W. W.

The Prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affection thereunto, adding notable complaints and consolations meet for the faithfull to haue both in heart and voice: And in the Hebrew, euery eight verses begin with one letter of the Alphabet.

Lessed are they that perfect are

pure in minde and heart, whose liues

and conuersation from Gods lawes

neuer start: Blessed are they that

giue themselues his statutes to ob-

serue: seeking the Lord with all their

heart, and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing,
Which stedfastly walke in his way,
without any wandring.
4 It is thy will and commandement,
that with attentiue heed:
Thy noble and diuine precepts,
we learne and keepe indeed.

5 O would to God it might thee please,
my waies so to addresse,
That I might both in heart and voyce,
thy lawes keepe and confesse:
6 So should no shame my life attaine,
whilst I thus set mine eies,
And bend my minde alwaies to muse,
on thy sacred decrees.

7 Then will I praise with vpright heart
and magnifie thy name,
When I shall learne thy iudgements iust
and likewise proue the same.

8 And wholy will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer Lord,
but shew thy grace and might.

BETH. The second part.

BY what meanes may a youngman best
his life learne to amend?
If that he marke and keepe thy word,
and therein his time spend.
10 Unfainedly I haue thee sought,
and thus seeking abide:
O neuer suffer me O Lord,
from thy precepes to slide.

11 Within my heart & secret thoughts,
thy word I haue hid still:
That I might not at any time,
offend thy holy will.
12 We magnifie thy name O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night,
The iudgements all that did procede
from thy mouth full of might.
14 Thy testimonies and thy waies,
please me no lesse indeed,
Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts I will still muse,
and thereto frame my talke:
As at a marke so will I aime,
thy waies how I may walke.
16 My onely ioy shall be so first,
and on thy lawes so set:
That nothing can me so far blinde,
that I thy words forget.

GIMEL. The third part.

GRant to thy seruant now such
as may my life prolong: (grace
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eies which are dim & shut vp,
so open and make bright:
That of thy law and marueilous works
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now heere now there:
Thy word therefore to me disclose,
my footsteps for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest,
But seekes to know thy iudgments his
and what may please thee best.

21 The proud men and malicious,
thou hast destroyd each one:
And cursed are such as doe not,
thy hests attend vpon.
22 Lord turne from me rebuke & shame
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsell sate,
and did against me speake:
But then thy seruant thought how he,
thy statutes might not breake.
24 For why, thy couenants are my ioy
and my great hearts solace:
They serue in stead of counsellors,
my matters for to passe.

DALETH. The fourth part.

I Am alas as brought to graue,
and almost turnd to dust:
Restore therefore my life againe,
as thy promise is iust.

26 My waies when I acknowledged,
with mercy thou doſt heare:
Heare me eſtſoones and me inſtruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know
thy precepts and thy loze:
Thy workes then will I meditate,
and lay them vp in ſtoze.

28 My ſoule I feele ſo ſoze oppreſt,
that it melteth with griefe:
Accoꝛding to thy woꝛd therefoꝛe,
haſte Lord to ſend relife.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to feare,
thy holy law me ſend.

30 The way of truth both ſtraight & ſure
I haue choſen and found:
I ſet thy iudgements me before,
which keepe me ſafe and ſound.

31 Since then O Lord I foꝛced my ſelfe,
thy couenants to embrace:
Let me therefoꝛe haue no rebuke,
noꝛ check in any caſe.

32 Then will I run with ioyful cheare
where thy woꝛd doth me call:
When thou haſt ſet my heart at large,
and rid me out of thrall.

HE, The fift part.

INſtruct me Lord in the right trade,
of thy ſtatutes diuine:
And it to keepe euen to the end,
my heart will I encline.

34 Grant me the knowledge of thy law,
and I ſhall it obey
With heart and minde, & all my might,
I will it keepe I ſay.

35 In the right paths of thy precepts,
guide me Lord I require:
None other pleaſure doe I wiſh,
noꝛ greater thing deſire.

46 Incline my heart thy lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord ſhield me with thy grace.

37 From vaine deſires & woꝛldly luſts
turne backe mine eies and ſight,
Giue me the ſpirit of life and power,
to walke thy waies aright.

38 Confirm thy gracious promiſe Lord
which thou haſt made to me:
Which am thy ſeruant and doe loue
and feare nothing but thee.

39 Repꝛoch and ſhame which I doe feare
from me O Lord expell:
Foꝛ thou doſt iudge with equity,
and therein doſt excell.

40 Behold my hearts deſire is bent,
thy lawes to keepe foꝛ aye:
Lord ſtrengthen me ſo with thy grace,
that it perfoꝛme I may.

VAV. The ſixt part.

THy mercies great and manifold,
let me obtaine O Lord:
Thy ſauing health let me enioy,
accoꝛding to thy woꝛd.

42 So ſhal I ſtop the ſlanꝛous mouths
of lewd men and vniuſt:
Foꝛ in thy faithfull promiſes,
ſtands my comfoꝛt and truſt.

43 The woꝛd of truth within my mouth
let euer ſtill be preſt:
Foꝛ in thy iudgements wonderfull,
my hope doth ſtand and reſt.

44 And whileſt that breath within my
doth naturall life preſerue, (breaſt

Yea till this world shall be dissolud,
thy law will I observe.

45 So walke will I as set at large,
and made free from all dread:
Because I sought how for to keepe
thy precepts and thy read.
46 Thy noble acts I will describe,
as things of most great fame:
Euen before Kings I will them blaze,
and shrinke no whit for shame.

47 I will reioyce then to obey,
thy worthy hests and will:
Which euermore I haue loud best,
and so will loue them still.
48 My hands will I lift to thy lawes,
which I haue dearely sought,
And practise thy commandements,
in will, in deed, in thought.

ZAIN. The seauenth part.

THe promise which thou madst to me
thy seruant Lord remember:
For therein haue I put my trust,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me assaile:
For were my life not by thy word,
my life would soone me faile.

51 The proud and such as God con-
still made of me a scorne: (temne,
Yet would I not thy Law forsake,
as he that were forlorne.
52 But cald to minde Lord thy great
shewed to our fathers old, (works
Whereby I felt my ioy surmount,
my greefe an hundred fold.

53 But yet alas, for feare I quake,
seeing how wicked men
Thy law forsooke and did procure
thy iudgements who knoweth when.
54 And as for me I framed my song,
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assault.

55 I thought vpon thy name, O Lord,
by night when others sleepe:
As for thy law I alwaies kept,
and euermore will keepe.
56 This grace I did obtaine, because
thy couenants sweete and deare
I did embrace and also keepe
with reuerence and with feare.

HETH. The eight part.

O God which art my part and lot,
my comfort and my stay:
I haue decreed and promised
thy law to keepe alway.
58 My earnest hart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord graunt me of thy grace.

59 My life I haue examined,
and tryed my secret hart:
Which to thy statutes caused me,
my feet straight to conuert.
60 I did not stay, nor linger long,
as they that slouthfull are:
But hastily thy lawes to keep,
I did my selfe prepare.

61 The cruel hands of wicked men,
haue made of me their pray,
Yet would I not thy lawes forget
nor from thee goe astray. (me
62 Thy righteous iudgements towards
so great is and so hie:

That

That euen at midnight I will rise,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for loue nor dread
from thy commandements start.
64 Thy mercies Lord most plenteously
doe all the world fulfill:
O teach me how I may obey,
thy statutes and thy will.

TETH. The ninth part.

ACcording to thy promise made,
so hast thou with me dealt:
For of thy grace in sundry sorts
haue I thy seruant felt.
66 Teach me to iudge alwaies aright,
and giue me knowledge sure:
For certainely beleeue I doe,
that thy precepts are pure.

67 Ere thou didst touch me with thy rod
I erred and went astray:
But now I keepe thy holy word,
and make it all my stay.
68 Thou art both good and gracious,
and giuest most liberally:
Thine ordinances how to keepe,
therefore O Lord teach me.

69 The proud & wicked men haue forg'd
against me many a lie:
Yet thy commandements still obserue,
with all my heart will I.
70 Their harts are swolne with worldly wealth
as grease so are they fat:
But in thy law I doe delight,
and nothing seeke but that.

71 O happy time may I well say,
when thou didst me correct,
For as a guide to learne thy lawes,
thy rod did me direct.
72 So that to me thy word and law
is dearer manifold,
Then thousands great of siluer and gold
or ought that can be told.

IOD. The tenth part.

SEing thy hands haue made me Lord,
to be thy creature,
Grant knowledge likewise how to learne
to put thy lawes in vre:
75 So they that feare thee shall reioyce,
where euer they me see:
Because I haue learnd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagud
I know the cause is iust: (
So when thou dost correct me Lord,
the cause iust needs be must.
76 Now of thy goodnesse I thee pray,
some comfort to me send:
As thou to me thy seruant hast,
so from all ill me shend.

77 Thy tender mercy poure on me,
and I shall surely liue:
For ioy and consolation both,
thy lawes to me doe giue.
78 Confound the proud whose false pre-
is me for to destroy: (texte
But as for me thy hests to know,
I will my selfe employ.

79 Who so with reuerence do thee feare,
to me let them retire:
And such as doe thy couenants know,
and them alone desire:
80 My heart without all wauering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.

My soule doth faint and ceaseth not,
thy saving health to craue:
And for thy words sake still I trust,
my hearts desire to haue.
82 Mine eies doe faile with looking for
thy word, and thus I say,
O when wilt thou me comfort Lord,
why dost thou thus delay?

83 As a skin bottle in the smoke,
so am I parcht and dride:
Yet will I not out of my heart,
let thy commandements slide.
84 Alas, how long shall I yet liue,
before I see the houre,
That on my foes which me torment
thy vengeance thou wilt poure?

85 Presumptuous men haue digged pits
thinking to make me sure:
Thus contrary against thy law,
my hurt they doe procure.
86 But thy cómandements are all true,
and causles they me grieue,
To thee therefore I doe complaine,
that thou might'st me relieue.

87 Almost they had me cleane destroid,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succour found.
88 Restore me Lord againe to life,
for thy mercies excell,
And so shall I thy couenants keepe,
till death my life expell.

LAMED. The xii. part.

In heauen Lord where thou dost dwell
thy word is stablisht sure:
And shall for all eternity,
fast grauen there endure.

90 From age to age thy truth abides,
as doth the earth witnesse,
Whose ground worke thou hast laide so
as no tongue can expresse. (sure,

91 Euen to this day we may well see,
how all things perseuer:
According to thine ordinance,
for all things thee reuere.
92 Had it not bene that in thy law,
my soule had comfort sought:
Long time ere now in my distresse,
I had bene brought to nought.

93 Therefore will I thy precepts aye,
in memorie keepe fast:
By them thou hast my life restorde,
when I was at last cast.
94 No wight to me can title make,
for I am onely thine:
Saue me therefore for to thy lawes,
mine eares and heart encline.

95 The wicked men doe seeke my bane,
and thereto lye in waite,
But I the while considered,
thy noble acts and great.
96 I see nothing in this wide world,
at length which hath not end:
But thy commandements & thy word,
beyond all end extend.

MEM. The xiii. part.

What great desire & fernent loue,
doe I beare to thy law?
All the day long my whole deuice,
is onely on thy saw.
98 Thy word hath taught me far to
my foes in pollicy, (passe
For still I keepe it as a thing,
of most excellency.

99 My teachers which did me instruct,
in knowledge I excell,

Because

Because I doe thy couenants keepe,
and them to others tell.
100 In wisedome I doe passe also,
the ancient men indeede:
And all because to keepe thy lawes,
I held it aye best reede.

101 My feete I haue restrained eke,
from euery euill way:
Because that I continually,
thy word might keepe I say.
102 I haue not swarude from thy iudge-
nor yet shrunke any dell. (ments
For why, thou hast me taught thereby,
to liue godly and well.

103 O Lord how sweete vnto my taste,
finde I thy word alway
Doubtlesse no hony in my mouth,
feele ought so sweete I may.
104 Thy lawes haue me such wisedome
that vtterly I hate (learned
All wicked and vngodly waies,
in euery kinde or rate.

NVN. The xiii. part.

EVen as a lanterne to my feete,
so doth thy word shine bright,
And to my paths where euer I go,
it is a flaming light.
106 I haue both swore & will performe
most certainely doubtlesse,
That I will keepe thy iudgements iust,
and them in life oppresse.

107 Affliction hath me sore oppreest,
and brought me to deaths doore:
O Lord as thou hast promised
so me to life restore.
108 The offrings which with heart and
most frankly I thee giue, (voice,
Accept, and teach me how I may
after thy iudgements liue.

109 My soule is aye so in my hand,
that dangers me assaile,
Yet do I not thy lawe forget,
nor it to keepe will faile.
101 Although the wicked laid their nets
to catch me at a bay:
Yet did I not from thy precepts,
once swarue or goe astray.

111 Thy law I haue so claimde alway,
as mine owne heritage:
And why? for therein I delight,
and set my whole courage:
112 For euermore I haue beene bent,
thy statutes to fulfill:
Euen so likewise vnto the end,
I will continue still.

LAMECH. The xv. part.

THe crafty thoughts & double hearts.
I doe alwaies detest:
But as for thy law and precepts,
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
look'd for with patience.

115 Goe to therefore ye wicked men
depart from me anone,
For the commandements will I keepe,
of God my Lord alone.
116 As thou hast promised, so performe,
that death me not assaile:
Nor let my hope abuse me so,
that through distresse I quaile.

117 Vphold me and I shall be safe,
for ought they doe or say:
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such vnder thy feet,
as doe thy statutes breake:

For nought auailes their subtilty
their counsell is but weake.

119 Like drosse thou cassest the wicked
where euer they goe or dwell, (out
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My flesh alas is taken with feare,
as though it were benumbd:
For when I see thy iudgements, straight
I am as one astonde.

AIN The xvi. part.

I Doe the thing that lawfull is,
and giue to all men right:
Resigne me not to them that would
oppresse me with their might.
122 But for thy seruant surety be,
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes with waiting are now
thy health so much I craue, (blinde
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him shew:
Thy statutes of most excellency,
teach me also to know.

125 Thy humble seruant Lord am I,
grant me to vnderstand:
How by thy statutes I may know,
best what to take in hand.
126 It is now time Lord to begin,
for truth is quite decaide:
Thy law likewise they haue transgrest,
and none a gainst them said.

127 This the cause wherefore I loue,
thy lawes better then gold:
Or iewels fine which are esteemed,
most costly to be solde.
128 I thought thy precepts all most iust
and so them layd in store,
All crafty and malicious waies,
I doe abhorre therefore.

PE. The xvii. part.

THy couenants are most wonderfull
and full of things profound:
My soule therefore doth keepe them sure
when they are tride and found.
130 When men first enter into thy word
they finde a light most cleare:
And very idiots vnderstand,
when they it read or heare.

131 For ioy I haue both gapd & breathd
to know thy commandement:
That I might guide my selfe thereby,
I sought what thing it meant.
132 With mercy and compassion Lord
behold me from aboue,
As thou wast wont to behold such,
as thy name feare and loue.

133 Direct my footsteps by thy word,
that I thy will may know:
And neuer let iniquitie,
thy seruant ouerthrow.
134 From slanderous tongs and deadly
preserue and keepe me sure, (harmes
Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth sur-
the Sunne in his bright hew, (mount
Let shine on me, and by thy law
teach me what to eschew.
136 Out of mine eyes great flouds gush
of dreary teares and fell, (out
When I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE

ZADE. The xviii. part.

IN euery point Lord thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.
138 To render right & iust from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straightly.

139 With zeale & wrath I am consound
and euen pinde away,
To see my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet doe not I thy hests forget,
nor shrinke away from thee.
142 Thy righteousnes Lord is most iust
for euer to endure:
Also thy law is truth it selfe,
most constant and most sure.

143 Trouble & griefe haue seazd on me,
and brought me wondrous lowe,
Yet doe I still of thy precepts,
delight to heare and know.
144 The righteousnes of thy iudgemēts
doth last for euermore:
Then teach thou me, for euen in them,
my life lyeth vp in store.

KOPH, The xix. part.

WIth feruent heart I calld & cride,
now answere me O Lord,
That thy commandements to obserue,
I may fully accord.
146 To thee my God I make my sute,
with most humble request:
Saue me therefore and I will keepe
thy precepts and thy hest.

147 To thee I cride euen in the morne,
before the day were light:
Because that I haue in thy word,
my confidence whole plight.
148 Mine eies preuent the watch by night,
and ere they call I wake:
That by deuising of thy word,
I might some comfort take.

149 Incline thine eares to heare my voice,
and pitty on me take:
As thou wast wont to iudge me Lord,
least life should me forsake.
150 My foes draw neare & doe procure
my death maliciously:
Which from thy law are far gone backe,
and straid from it lewdly.

151 Therefore O Lord approach thou neare
for need doth so require,
And all thy precepts true they are,
then helpe I thee desire.
152 By thy commaundements I haue learnd,
not now but long agoe,
That they remaine for euermore,
thou hast them grounded so.

RESH The xx. part.

MY trouble and affliction,
consider and behold,
Deliuer me, for of thy law
I euer take fast hold.
154 Defend my good & righteous cause,
with speede me succour send,
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked, far they are,
from hauing health and grace:
Whereby

Whereby they might thy statutes know
they enter not the trace.
156 Great are thy mercies Lord I grant
what tongue can them attaine:
And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrunke,
nor went away therefore.
158 And truth it is, for griefe I die,
when I these traitors see,
Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold for I doe loue thy lawes
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree must be
and so it hath beene euer:
Thy righteous iudgements are also
most true and decay neuer.

SCHIN. The xxi. part.

Princes haue sought thy crueltie,
causelesse to make me crouch:
But all in vaine, for of thy word
the feare did my heart touch.
162 And certainly euen of thy word
I was more merry and glad,
Then he which of rich spoiles and prey,
great store and plentie had.

163 As for all lies and falsities,
I hate most and detest:
For why? thy holy lawe doe I
aboue all things loue best.
164 Seuen times a day I praise the Lord
singing with heart and voyce,
Thy righteous acts and wonderfull,
doe cause me to reioyce.
165 Great peace, & rest shal all such haue
as doe thy statutes loue:
No danger shall their quiet state.
impaire or once remoue.
166 My only helpe and comfort Lord,
I looke for at thy hand:
And therefore haue I done those things,
that thou didst me command.

167 Thy lawes haue beene my exercise,
which my soule most desired:
So much my loue to them was bent,
that nought else I required.
168 Thy statutes and commandements
I kept thou knowest aright:
For all the things that I haue done,
are present in thy sight.

TAV. The xxii. part.

O Lord let my complaint and crie,
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.
170 Mine humble supplication,
toward thee let finde accesse:
And grant me Lord deliuerance,
for so is thy promise.

171 Then shal my lips thy praises speak
after most ample sort:
When thou thy statutes hast me taught
wherein stands my comfort:
172 My tongue shall sing and preach thy (word
and in this wise say shall,
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech
and speedily me saue,
For thy commandements to obserue,
chosen O Lord I haue.
174 Of thee alone Lord I craue health,
for other I know none:

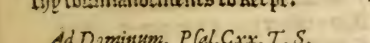
And

And in thy law and nothing else,
I doe delight alone.

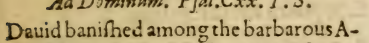
175 Grant me therefore long dayes to thy name to magnifie: (liue
And of thy iudgements mercifull,
let me thy fauour trie.
176 For I was lost and went astray,
much like a wandring sheepe:
O seeke me for I haue not fayld,
thy commandements to keepe.

Ad Dominum. Psal. Cxx. T. S.

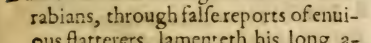
Dauid banished among the barbarous Arabians, through false reports of enuious flatterers, lamenteth his long abode among such infidels giuen to all kinde of wickednesse & contention.



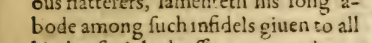
In trouble and in thrall, vnto the



Lord I call, and he doth me com-



fort: deliuer me I say from liers lips



alway, and tongues of false report.

4 What vantage or what thing,
Getst thou thus for to sting,
thou false and flattering lier?
5 Thy tongue doth hurt I weene,
No lesse then arrowes keene,
of hot consuming fire.

6 Alas too long I tarie,
Within these tents so blacke,
which Kedars are by name:
By whome the flocke elect,
And all of Isaacks sect,
are put to open shame.

7 With them that peace did hate,
I came a peace to make,
and set a quiet life:
8 But when my tale was tolde,
Causelesse I was controld,
by them that would haue strife.

Leuani oculos. Psalme Cxxi. W. W.

The Prophet sheweth by his own example that the faithfull ought to look for all their succour of God alone, who will gouerne & giue good successe to all their godly enterprises.

I Lift mine eyes to Sion hill,
From whence I doe attend,
That succour God me send:
2 The mighty God me succour will,
Which heauen and earth framed,
And all things therein named.

3 Thy foot from slip he will preserue
And will thee safely keepe,
For he will neuer sleepe.
4 Loe he that doth Israel conserue,
No sleepe at all can him catch,
But his eies doe euer watch.

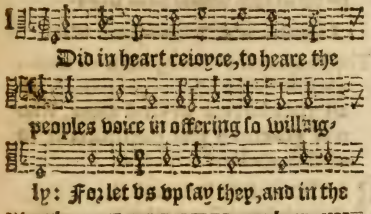
5 The Lord is thy warrant alway,
The Lord the doth thee couer:
As at thy right hand euer.
6 The Sun shall not thee parch by day,
Nor the Moone halfe so bright,
Shall not with cold thee hurt by night.

7 The Lord will keep thee from distresse
And will thy life sure saue,
And thou also shalt haue,
In all thy businesse good successe,
8 Where euer thou goe in or out,
God will thy things bring about.

Letatus

Lætatus sum. Psal. Cxxii. W. W.

Dauid reioyceth that God acomplisheth his promise, and placed his Arke in Sion, giuing thanks and praying for the prosperity of the Church.



1 Did in heart reioyce, to heare the
peoples voice in offering so willing-
ly: For let vs vp say they, and in the
Lords house pray: thus spake the
folke full louingly. Our feete that
wandred wide, shall in thy gates abide,
O thou Jerusalem full faire, which
art so seemely set, much like a City neat
the like whereof is not else where.

4 The tribes with one accord,
The tribes of God the Lord,
Are thither bent their way to take,
So God before did tell,
That there his Israel,
Their prayers should together make.

5 For there are thrones erect,
And that for this respect,
To set forth iustice orderly:
Which thrones right to maintaine,
To Dauids house pertaine.
His folke to iudge accordingly.

6 To pray let vs not cease,
For Jerusalems peace:
Thy friends God prosper mightily:
7 Peace be thy wals about,
And prosper thee throughout
Thy places eke continually.

8 I wish thy prosperous state,
For my poore brethrens sake,
That comfort haue by meanes of this
9 Gods house doth me allure,
Thy wealth for to procure,
So much alwaies as lyeth in mee.

Ad te leuaui. Psal. Cxxiii. T. S.

A prayer of the faithfull, which are afflicted by the wicked worldlings, & contemners of God.

Sing this as the 119. *Psalme.*

O Lord that heauen dost possesse,
I lift mine eies to thee:
Euen as the seruant lifteth his,
his maisters hands to see.
2 As handmaids watch their mistris
some grace for to atchieue, (hands
So we behold the Lord our God,
till he doe vs forgiue.

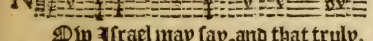
3 Lord grant vs thy compassion,
and mercy in thy sight,
For we are fild and ouercome
with hatred and despight.
4 Our minds be full with great rebuke
the rich and worldly wise,

Doe

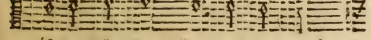
Doe make of vs their mocking flocke,
the proud doe vs despise.

Nisi quia Dom. Psal. Cxxiiii. W.W.

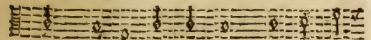
The faithfull deliuered out of great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God.



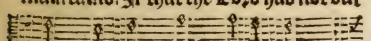
Now Israel may say, and that truly,



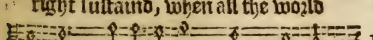
if that the Lord had not our cause



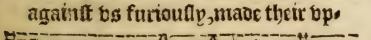
maintaind: If that the Lord had not our



right sustaind, when all the world



against vs furiously, made their vp-



roares and said we should all die.

2 Now long agoe
they had deuourd vs all,
And swallowed quicke,
for ought that we could deeme,
Such was their rage,
as we might well esteeme.
4 And as the floods,
with mighty force do fall,
So had they now,
our liues euen brought to thrall.

5 The raging streames,
most proud in roaring noise,
Had long agoe,
ouer whelmed vs in the deepe:
6 But loued be God,
which doth vs safely keepe,
From bloody teeth,
and their most cruell voice,
Which as a pray,
to eat vs would reioyce.

7 Euen as a bird,
out of the fowlers gin,
Escapeth away,
right so it fareth with vs:
Broke are their nets,
and we are scaped thus.
8 God that made heauen
and earth is our helpe then,
His name hath saued vs,
from these wicked men.

Qui confidunt. Psal. Cxxv. W.W.

He describeth the assurance of the faithfull in their afflictions, and desireth their wealth, and the destruction of the wicked.

Sing this as the Benedictus.

Such as in God the Lord doe trust,
As mount Sion shall firmely stand
And be remoued at no hand.
The Lord will count them firme and iust
so that they shall be sure,
For euer to endure.

2 As mighty mountaines huge & great,
Ierusalem about doe close,
So will the Lord be vnto those,
Who on his godly will doe waite.
Such are to him so deere,
they neuer need to feare:

For though the righteous try doth he,
By making wicked men his rod,
Least they through griefe forsake their
It shall not as their lot still be: (God
Giue Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought
The Lord will surely bring to nought.
With workes most vile they shall abide:
But peace with Israel,
For euermore shall dwell.

Another of the same by R. W.

Sing this as the ten Commandements.

THose that doe put their confidence
Upon the Lord our God onely,
And flee to him for their defence,
Their faith is sure, firme to endure,
Grounded on Christ the corner stone,
Moued with none ill: but standeth still,
Stedfast like to the mount Sion.

And as about Jerusalem,
The mighty hils doe it compasse,
So that no enemies come to them,
To hurt that to what in any case:
So God indeed in euery need,
His faithfull people doth defend,
Standing them by assuredly,
From this time forthwoorld without end

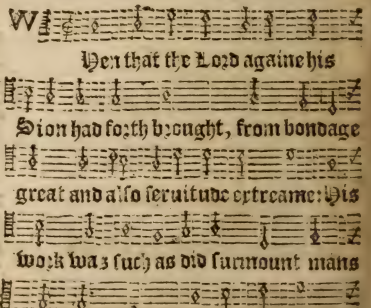
Right wise and good is our Lord God
And will not suffer certainely,
The sinners and vngodlies rod,
To tarry vpon his family,
Least they also from God should goe,
Falling to sinne and wickednesse:
O Lord defend woorld without end,
Thy christian flock through thy goodnes.

O Lord doe good to Christians all
That stedfast in thy woord abide,
Such as willingly from God fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad,
With hipocrites throwne downe to hell,
God will them send paines without end
But Lord grant peace to Israel.

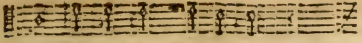
Glory to God the father of might,
and to his sonne our Sauiour,
And to the holy Ghost, whose light
Shine in our hearts and vs succour,
That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that be heere,
Worship the Lord and say Amen.

In conuertendo. Psal. Cxxvi. W.W.

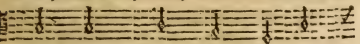
This Psalme was made after the returne of the people from Babylon, & sheweth that the mean of their deliuerance was wonderfull, after the seauenty yeares of captiuity, foresposen of by Ier. 25. 12. and 29. 10.



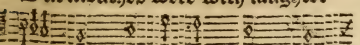
much



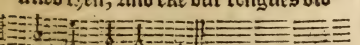
much like to them that vse to dreame:



Our mouthes were with laughter



filled then, And eke our tongues did



shew vs ieyfull men.

2 The heathen folke
were forced then this to confesse,
How that the Lord
great things for him had done:
3 But much more we,
and therefore can confesse no lesse:
Wherefore to ioy,
we haue good cause as we begun.
4 O Lord goe forth,
thou canst our bondage end,
As to desarts,
the flowing riuers send.

5 Full true it is,
that they which sowe in teares indeed
A time will come,
when they shall reape in mirth & ioy:
6 They went and wept
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy.
7 But their returne,
with ioy they shall sure see,
Their sheaues home bring
and not empaired be.

riches, preserueth Townes and Countries, graunteth nourishment, & children.

EExcept the Lord the house doe make,
And thereunto doe set his hand,
What men doe build it cannot stand.
Likewise in vaine men vndertake,
Cities and holds to watch and ward,
Except the Lord be their safegard.

2 Though ye rise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread,
Yet were your labour lost and worne:
But they whome God doth loue & keep,
Receaue all things with quiet sleep.

3 Therfore mark wel when euer you see
That men haue heires to enioy their land
It is the gift of Gods owne hand:
For God himselfe doth multiply,
Of his great liberallity,
The blessing of posterity.

4 And when his children come to age,
They growe in strength and actiuenesse
In person and in comelinesse,
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flieth not so swift nor doth like harme.

5 O well is he that hath his quiuer,
Furnished with such artillery,
For when in perill he shall be,
Such one shall neuer shame nor feare,
When that he pleadeth before the Judge
Against his foes that beare him grudge.

Nisi Dominus. Psal. Cxxvii. W.W.

Beati omnes. Psal. Cxxvii. T.S.

It is not mans wit, power or labour, but the free goodnes of God that giueth

Herein he describeth the prosperous estate of persons maried in the fear of God

and

and the promises of Gods blessings to all them that liue in this honourable estate according to Gods commandements.

Sing this as the 137. *Psalme.*

BLessed art thou that feareſt God,
and walkeſt in his way:
2 For of thy labour thou ſhalt eat,
happy art thou I ſay:
3 Like fruitfull vines on thy houſe ſide,
ſo doth thy wife ſpring out,
Thy children ſtand like Olive plants,
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Jeruſalem,
and his felicitie.
5 Thou ſhalt thy children children ſee,
to thy great ioyes encreaſe:
And likewiſe grace on Iſrael,
proſperity and peace.

Sæpe expugnauerunt. Pſal. Cxxix.

He admoniſheth the Church to reioyce through affliction in all ages, for God will deliuer, and ſuddenly deſtroy the enemies thereof.

Sing this as the 137. *Psalme.*

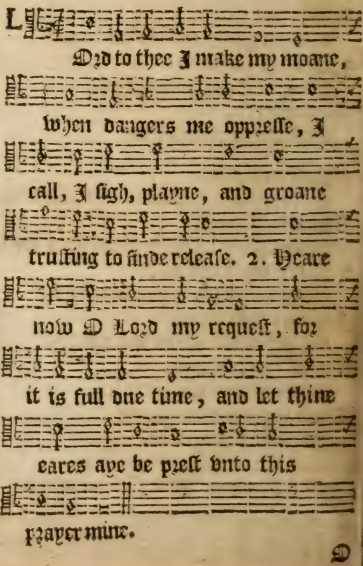
OFt they, now Iſrael may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth,
yet neuer they preuaild.
3 Upon my backe the plowers plowd,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhall be aſhamde,
and turned backe alſo:
6 And made as graſſe vpon the houſe,
which withereth ere it growe.
7 Wherof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap that goeth,
to gleane vpon the land.

8 Nor paſſers by pray God on them,
to let his bleſſing fall,
Nor ſay, we bleſſe you in the name,
of God the Lord at all.

De profundis. Pſal. Cxxx. W. W.

An effectuall prayer to obtaine mercy & forgiueneſſe of his ſinnes, & at length deliuerance from all euils.



3 O Lord our God if thou weigh,
our sinnes and them perusse,
Who shall then escape and say
I can my selfe excuse?
4 But Lord thou art mercifull,
and turnst to vs thy grace:
That we with hearts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waites on his will:
For his promise is most iust,
and I hope thereon still.
6 My soule to God hath regard,
wishing for him alway:
More then they that watch and ward,
to see the dawning day.

7 Let Israel then boldly,
in the Lord put his trust:
He is that God of mercy,
that his deliuer must.
8 For he it is that must saue
Israel from his sinne:
And all such as surely haue,
their confidence in him.

Domine non est: Psal. Cxxxi. N.
Dauid charged with ambition, protesteth his humility before God.

Sing this as the Lamentation.

O Lord I am not puft in minde,
I haue no scornefull eie:
I doe not exercise my selfe,
in things that be to hie.
But as a childe that weaned is,
euen from his mothers breast:
So haue I Lord behaud my selfe
in silence and in rest.

O Israel trust in the Lord,
let him be all thy stay,
From this time forth for euermore,
from age to age I say.

Memento Dom. Psal, Cxxxii. M.
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray therin as it was fore-spoken.

Sing this as the 78. Psalme.

REmember Dauids troubles Lord,
how to the Lord he swore:
And vowd a vow to Jacobs God,
to keepe for euermore.
I will not come within my house,
nor climbe vp to my bed,
Nor let my temples take their rest,
nor the eies in my head.

Till I haue found out for the Lord,
a place to rest thereon:
An house for Jacobs God to be,
an habitation.
We heard of it at Euphrata,
there did we heare this sound:
And in the fields and forrests there,
these voices first were found.

We will assay and goe to now,
his tabernacle there,
Before his foot stoole to fall downe,
vpon our knees with feare.
Arise O Lord, arise I say,
into thy resting place,
Both thou, and the arke of thy strength
the presence of thy grace.

Let all thy Priests be clothed Lord,
with truth and righteousnesse,
Let all thy Saints and holy men,
sing all with ioyfulnesse,

And for thy seruant Dauids sake,
refuse not Lord I say,
The face of thine annointed, Lord,
nor turne thy face away.

The secoud part.

The Lord to Dauid swore in truth,
and will not shrinke from it:
Saying, the fruit of thy body
vpon thy seat shall sit.
And if thy sonnes my couenant keepe,
that I shall learne each one:
Then shall their sonnes for euer sit,
vpon thy princely throne.

The Lord himselfe hath chose Sion,
and loues therein to dwell:
Saying, this is my resting place,
I lout and like it well.
And I will blesse and eke encrease,
her victualls euery where:
And I will satisfie with bread,
the needy that be there.

Yea I wil decke and clothe her priests
with my saluation,
And all her Saints shall sing for ioy
of my protection:
There will I surely make the horne
of Dauid for to bud:
For I haue there ordaind for mine,
a lanthorne bright and good.

As for mine enemies I will clothe,
with shame for euermore:
But I will cause his crowne to shine,
more fresh then heretofore.

Ecce quam bonum. psal. Cxxxiii. W. W.

The commendation of godly and brotherly amitie, compared to the most precious oyle mentioned in Exod: 30.

Sing this as the 137. Psalme.

O How happy a thing it is,
and ioyfull for to see,
Brethren together fast to hold
the bond of amitie?
2 It calth to minde that sweet perfume
and that costly ointment,
Which on the sacrificers head,
by Gods precept was spent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally, it did runne downe,
his rich attire about.
4 And as the lower ground doth drinke
the dew of Hermon hill:
And Sion with his siluer drops,
the fields with fruit doth fill.

5 Euen so the Lord doth poure on them,
his blessings manifold: (guiles
Whose hearts and mindes without all
this knot doe keepe and hold.

Ecce nunc. Psal. Cxxxiiii. W. K.

He exhorteth the Leuites that watch in the Temple, to praise the Lord.

Sing this as the Benedictus.

BEhold and haue regard,
yee seruants of the Lord,
Which in his house by night doe watch,
praise him with one accord.
2 Lift vp your hands on hie,
vnto his holy place,
And giue the Lord his praises due,
his benefits embrace.

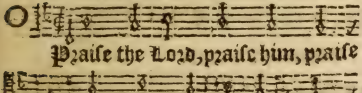
3 For why, the Lord who did,
both earth and heauen frame,

Doth

Doth Sion bleſſe, and will conſerue,
for euermore the ſame.

Laudate nomen. Pſal. Cxxxv. N.

He exhorteth the faithfull to praiſe God for his marueilous workes and graces wherein he hath declared his maieſtie to the confuſion of all Idolatrie.



3 Praiſe ye the Lord, for he is good,
ſing praiſes to his name:
It is a comely and good thing,
alwaies to doe the ſame.
4 For why? the Lord hath choſe Jacob,
his very owne you ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great.
Ye is indeed aboue all Gods,
moſt eaſie to entreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought,
In heauen and earth, and in the ſea,
which he hath framde of nought.

7 He lifts vp clouds euen from the earth
he makes lightnings and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of each thing,
in Egipt that tooke reſt:
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhewd wonders great.
O Egipt void of vaunts:
On Pharaoh thy curſed King,
and his ſeuere ſeruants.
10 He ſmote then many nations,
and did great acts and things,
He ſlew the great and mightieſt,
and chiefeſt of their Kings.

11 Sehon King of the Amorites,
and Og King of Baſan:
He ſlew alſo the Kingdomes all,
that were of Canaan:
12 And gaue their land to Iſrael,
an heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord ſhall ſtill endure,
and thy memoriall,
Throughout all generations
that are or euer ſhall.
14 The Lord will ſurely now auenge,
his people all indeede:
And to his ſeruants he ſhall ſhew,
fauour in time of need.

15 The Idols of the heathen are made,
in all the coasts and lands:
Of siluer and of gold be they,
the workes euen of mens hands.
16 They haue their mouthes & cannot
and eies and haue no sight: (speake,
17 They haue eke eares, & heare nothing
their mouthes be breathlesse quite.

18 Wherefore all they are like to them,
that doe so set them forth:
And likewise they that trust in them,
or thinke they be ought worth.
19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Leuies house,
praise ye likewise the Lord:
And all that stand in awe of him,
praise him with one accord.
21 And out of Sion sound his praise,
the great praise of the Lord:
Which dwelleth in Jerusalem,
praise him with one accord.

Confitemini. Psal. Cxxxvi. N.

A most earnest exhortatiō to giue thanks vnto God for the creation and gouernance of all things.

Raise ye the Lord, for he is good,

for his mercy endureth for euer. Giue

praise vnto the God of Gods, for his

mercy endureth for euer. Giue praise

vnto the Lord of Lords, for his mercy

endureth for euer. Which onely doth

great wondrous workes, for his mercy

endureth for euer.

5 Which by his wisedome made the hea-
for his mercy endureth for euer: (uens
6 which on the waters stretcht the earth
for his mercy endureth for euer.
7 Which made great lights to shine a-
for his mercy endureth for euer. (broad
8 As sunne to rule the lightsome day,
for his mercy endureth for euer.

9 The moon & stars to guide the night,
for his mercy endureth for euer:
10 Which smote Egipt with their first
for his mercy endureth for euer.
11 And Israel brought out from them,
for his mercy endureth for euer.
12 With mighty hand & stretched arme,
for his mercy endureth for euer.

13 Which cut the red sea in two parts,
for his mercy endureth for euer.
14 And Israel made passe there through
for his mercy endureth for euer.
15 And drowned Pharaoh and his host,
for his mercy endureth for euer.
16 Through wildernes his people led,
for his mercy endureth for euer.

17 He which did smite great noble kings
for his mercy endureth for euer.

18 And

18 And which hath ſlain the mighty kings
for his mercy endureth for euer:
19 As Sehon king of Amorites,
for his mercy endureth for euer.
20 And Og the king of Baſan land,
for his mercy endureth for euer.

21 And gaue their land for heritage,
for his mercy endureth for euer:
22 Euen to his ſeruant Iſrael,
for his mercy endureth for euer.
23 Remembring vs in baſe eſtate,
for his mercy endureth for euer.
24 And from oppreſſors reſcued vs,
for his mercy endureth for euer.

25 Which giueth foode vnto all fleſh,
for his mercy endureth for euer.
26 Praiſe yee the Lord of heauen aboue,
for his mercy endureth for euer.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth for euer.

Another of the ſame by T. C.

Singinhis as the 32. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye:
Giue thanks and praiſes ſing,
2 To God of Gods I ſay.
For certainly,
His mercies dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords praiſe yee,
Whoſe mercies aye doe dure:
4 Great wonders onely he,
Doth worke by his great power.
For certainly,
His mercies dure,
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wiſedome hie,
The heauenly firmament,
Did frame as we doe ſee:
For certainly,
His mercies dure,
Both firme and ſure,
Eternally.

6 Yea he the heauie charge,
Of all the earth did ſtretch:
And on the waters large,
The ſame he did outreach.
For certainly, &c.

7 Great lights he made to vs,
For why? his loue is aye:
8 Such as the Sunne we ſee,
To rule the lightſome day.
For certainly, &c.

9 And eke the Moone ſo cleare,
Which ſhineth in our ſight:
And ſtarres that doe appeare,
To guide the darkſome night.
For certainly, &c.

10 With grieuous plagues and ſore
All Egypt ſmote he then:
The firſt borne, leſſe & more
He ſlew of beaſts and men.
For certainly, &c.

11 And from amidſt their land,
His Iſrael forth brought:
12 Which he with mighty hand,
And ſtretched arme hath wrought.
For certainly, &c.

13 The ſea he cut in two,
Which ſtood vp like a wall:
14 And made thorow it to goe
His choſen children all.
For certainly, &c.

15 But there he whelmed then
The proud king Pharaoh,
With his huge host of men,
And Chariots eke also:
For certainely, &c.

16 Who led through wilderneſſe,
His people safe and sound,
And for his loue endleſſe,
17 Great kings he brought to ground:
For certainely, &c.

18 And slew with puissant hand
Kings mighty and of fame,
19 As of the Amorites land,
Sehon the king by name:
For certainely, &c.

20 And Og (the Giant large)
Of Basan king also,
21 Whose land for heritage,
He gaue his people tho:
For certainely, &c.

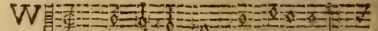
22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye:
For certainely, &c.

23 To minde he did vs call,
In our most base degree:
24 And from oppressors all,
In safety set vs free:
For certainely &c.

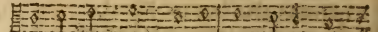
25 All flesh on earth abroad,
With foode he doth fulfill:
26 Wherefore of heauen the God
To laud be it thy will:
For certainely, &c.

Super flumina. Psal. Cxxxvii. W.W.

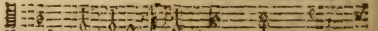
The Isralites in their captiuity hearing the Chaldeans reproch and blaspheme God and his religion, desire God to punish the Edomites, who prouoked the Babylonians against them, and propheſied the destruction of Babylon.



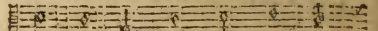
When as we sate in Babylon



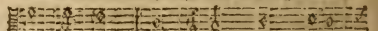
the riuers round about, and in remem-



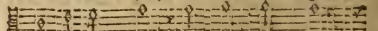
brance of Sion, the teares for griefe



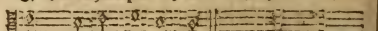
burst out: we hang'd our harps and



instruments, the willow trees vpon:



For in that place, men for their vse,



had planted many one.

3 Then they to whom we prisoners were
said to vs taunt ingly:
Now let vs heare your Hebrew songs,
and pleasant melodie.
4 Alas, said we, who can once frame
his sorrowfull heart to sing,
The praises of the liuing God
thus vnder a strange King?

5 But yet if I Jerusalem
out of my heart let slide,
Then let my fingers quite forget,
the warbling Harpe to guide.
6 And let my tongue within my mouth,
be

be tyed for euer fast,
If that I ioy before I see,
thy full deliuerance past.

7 Therefore O Lord remember now,
the cursed noise and cry,
That Edoms sonnes against vs made,
when they rasd our Citie.
Remember Lord the cruel words,
when as with one accord,
They cryed, on, sacke, and rase our wals
in despight of the Lord.

8 Euen so shalt thou O Babilon,
at length to dust be brought:
And happy shall that man be cald,
that our reuenge hath wrought.
9 Yea blessed shall that man be cald,
that takes their children yong,
To dash their bones against hard stones
which lie the streetes among.

Confitebor tibi. Psal. Cxxxviii. N.

Dauid praiseth the goodnesse of God towards him, for which euen forraine Princes shall praise the Lord together with him, and he is assured to haue like comfort of God hereafter as heretofore.

Sing this as the 47. Psalme.

THee will I praise with my whole
my Lord, my God, alwaies, (heart
Euen in the presence of the Gods,
I will aduance thy praise.
2 Toward thy holy Temple I
will looke and worship thee,
And praised in my thankefull mouth,
thy holy name shall bee.

Euen for thy louing kindnesse sake,
and for thy truth withall:
For thou thy name hast by thy word,
aduanced ouer all.
3 When I did call thou heardest me,
and thou hast made also,
The power of encreased strength,
within my soule to grow.

4 Yea all the Kings on earth, they all
giue praise to thee O Lord:
For they of thy most holy mouth,
haue heard the mighty word.
5 They of the waies of God the Lord,
in singing shall intreat:
Because the glory of the Lord,
it is exceeding great.

6 The Lord is hie, and yet he doth
behold the lowly spirite:
But he contemning knowes a farre,
the proud and lofty wight.
7 Although in midst of trouble I
doe walke, yet shall I stand,
Reuued by thee, O my Lord,
thou wilt stretch out thy hand.

Vpon the wrath of all my foes,
and saued shall I be:
By thy right hand the Lord God will
performe this worke to me.
8 Thy mercy Lord endures for aye,
Lord doe not me forsake:
Forsake me not which am the worke,
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

Dauid to cleanse his heart from al hypocrisie, sheweth that nothing is so secret which God seeth not. After declaring his zeale and feare of God, hee protesteth to be an enemie to all them that contemne God.

Sing this as the 137. Psalme.

O Lord thou hast me tride & knowne,
my sitting thou dost know,
2 And rising eke my thoughts a farre,
thou understandst also.
3 My pathes yea and my lying downe,
thou compassest alwayes,
And by familiar custome art,
acquainted with my waies.

4 No word is in my tongue O Lord,
but knowne it is to thee:
5 Thou me behinde beholdst, and before
thou laiest thy hand on me.
6 Too wonderfull aboue my reach,
Lord is thy cunning skill:
It is too high, that I the same,
cannot attaine vntill.

7 From sight of thy all seeing spirit,
Lord whither shall I goe?
Or whither shall I flie away,
thy presence to scape fro?
8 To heauen if I mount aloft,
loe thou art present there:
In hell if I lye downe belowe,
euen there thou doest appeare.

9 Yea let me take the morning wings,
and let me goe and hide,
Euen there where are the farthest parts
where flowing sea doth slide,
10 Yea euen thither also shall,
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.

11 Yea if I say the darknesse shall,
yet shroud me from thy light:
Loe euen also the darkest night,
about me shall be light.
12 Yea darkenesse hidethnot from there
but night doth shine as day:
To thee the darknesse and the light,
are both alike alway.

The second part.

13 For thou possessed hast my raines,
and thou hast couered me,
When I within my mothers wombe,
enclosed was by thee.
14 Thee will I praise, made fearefully,
and wonderously I am:
Thy works are marueilous, right well
my soule doth know the same.

15 My bones they are not hid from thée
although in secret place,
I haue bene made, and in the earth,
beneath I shaped was.
16 When I was formeles, then thine eie
saw me, for in thy booke,
Were written all, naught was before,
that after fashion tooke.

17 The thoughts therfore of thee O God
how deare they are to me?
And of them all how passing great,
the endlesse number be?
18 If I should count them, loe their sum
more then the sand I see:
And when soeuer I awake,
yet am I still with thee.

19 The wicked and the bloudy men,
oh that thou wouldest slay:
Euen those O God to whome depart,
depart from me I say:
20 Euen those of thee O Lord my God,
that speake so wickedly:
Those that are lifted vp in vaine,
being enemies to thee.

21 Hate I not them that hate thée Lord
and that in earnest wise?

Contend

Contend I not against them all,
against thee that arise?
22 I hate them with vnfained hate,
euen as my bitter foes:
23 Try me O God, & know my heart,
my thoughts proue and disclose.

24 Consider Lord if wickednesse,
in me there any be:
And in thy way, O God my guide,
for euer lead thou me.

Eripe me Domine. Psal. Cxl. N.

Dauid prayeth vnto the Lord against the cruelty, falshood, & iniuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

Sing this as the Lamentation.

LOrd saue me from the euill man,
and from the cruell wight
2 Deliuer me, which euill doe
imagine in their spite.
Which make on me continuall warre,
their tongues loe they haue whet:
3 Like Serpents vnderneth their lips
is Adders poyson set.

4 Keepe me O Lord from wicked hands
preserue me to abide:
Free from the cruell man that meanes,
to cause my steps to slide.
5 The proud haue laid a snare for me,
and they haue spread a net:
With cords in my pathway, and gins,
for me eke haue they set.

6 Therefore I said vnto the Lord,
thou art my God alone:
Heare me O Lord, O heare the voice,
wherewith I pray and moane,
7 O Lord my God thou only art,
the strength that saueth me,
My head in day of battell hath,
bene couered still by thee.

8 Let not O Lord the wicked haue,
the end of his desire:
Performe not his ill thoughts, least he,
with pride be set on fire.
9 Of them that compasse me about,
the chiefest of them all:
Lord let the mischiefe of their lips,
vpon themselues befall.

10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits so as they may
not rise out of the same.
11 For no backbiter shall on earth,
be set in stable plight:
And euill to destruction still,
shall hunt the cruel wight.

12 I know the Lord the afflicted will
reuenge and iudge the poore:
The iust shall praise thy name, iust shall
dwell with thee euermore.

Domine clamaui. Psal. Cxli. N.

Dauid being grieuously persecuted vnder Saul, desireth succour & patience til God take vengeance of his enemies.

Sing this as the 137. Psalme.

O Lord vpon thee doe I call,
Lord haste thee vnto mee:
And hearken Lord vnto my voice,
when I doe cry to thee.
2 As incense let my prayers be,
directed in thine eares:

And

And the uplifting of my hands,
as euening sacrifice.

3 My Lord for guiding of my mouth,
set thou a watch before,
And also of my mouing lips,
O Lord keepe thou the dore.
4 That I should wicked works commit,
encline thou not my heart:
With ill men of their delicates,
Lord let me eat no part.

5 But let the righteous smite me Lord,
for that is good for me:
Let them reproue me and the same,
a precious oyle shall be.
Such smiting shall not breake my head,
the time shall shortly fall:
When I shall in their misery,
make prayers for them all.

6 Then when in stonie places downe,
their Iudges shall be cast:
Then shall they heare my word, for then
they haue a pleasant taste.
7 Our bones about the graues mouth,
loe scattered are they found,
As he that heweth wood, or he
that diggeth vp the ground.

8 But O my Lord my God, mine eies,
doe looke vp vnto thee:
In thee is all my trust, let not
my soule forsaken be.
9 Which they haue laid to catch me in,
Lord keepe me from the snare:
And from the subtill gins of them,
that wicked workers are.

10 The wicked into their owne nets,
together let them fall,
While I doe by thy helpe escape,
the danger of them all.

Voce mea ad. psal. Cxlii. N. Dom.

Dauid neither for feare nor anger would kill Saul, but with a quiet mind prayed vnto God, who preserued him.

Sing this as the 114. *Psalme.*

BEfore the Lord God with my voyce,
I did send out my crie:
And with my strained voyce vnto
the Lord God prayed I.
2 My meditation in his sight,
to poure I did not sparc,
And in the presence of the Lord,
my trouble did declare.

3 Although perplered was my spirit,
my path was knowne to thee:
In way where I did walke, a snare,
they slily laid for me.
4 I lookt and viewd on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.

5 Then cried I to the Lord and said
my helpe thou onely art,
Thou in the land of liuing art
my portion and my part.
6 Hearke to my cry for I am brought
full low, deliuer me:
For they that doe me persecute,
for me too strong they be.

7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to me, the iust,
shall preasse me round about.

Domine exaudi. Psal. Cxliii. N.

An earnest prayer for remission of sinnes, acknowledging that the enemies did cruelly persecute him by Gods iust iudgement. He desireth to be restored

to

to grace, to be gouerned by his holy spirit, that he may so end the rest of his life in the true feare and seruice of God.

Sing this as the 141. *Psalme.*

LOrd heare my prayer, hark thy plaint
that I doe make to thee:
Lord in thy natiue truth, and in
thy iustice answere me.
2 In iudgment with thy seruant Lord,
oh enter not at all:
For iustified be in thy sight,
not one that liueth shall.

3 The enemie hath pursu'd my soule
my life to ground hath throwne,
And laid me in the darke like them
that dead are long agone.
4 Within me in perplexity,
was mine accumbred spirite:
And in me was my troubled heart,
amazed and affright.

5 Yet I record time past, in all
thy workes I meditate:
Yea in the workes I meditate
which thy hands haue create.
6 To thee O Lord my God loe I,
doe stretch my craning hands,
My soule desireth after thee,
as doe the thirstie lands.

7 Heare me with speed my spirit doth fail
hide not thy face me fro:
Else shall I be like them that downe
into the pit doe goe.
8 Let me thy louing kindnesse in
the morning heare and know:
For in thee is my trust, shew me
the way that I shall goe.
9 For I lift vp my soule to thee,
O Lord deliuer me,
From all my enimies, for I
haue hidden me with thee.
10 Teach me to doe thy will, for thou
thou art my God I say:
Let thy good spirit vnto the land
of mercy me conuay.

11 For thy names sake with quickning
aliue doe thou me make: (grace
And out of trouble bring my soule,
euen for thy Iustice sake.
12 And for thy mercy slay my foes,
O Lord destroy them all:
That doe oppresse my soule, for I
thy seruant am and shall.

Benedictus Dom. Psal. Cxliiii. N.

Dauid praiseth the Lord for his victories and kingdome restored, yet calling for the destruction of the wicked: and declareth wherein the felicity of any people consisteth.

Sing this as the 141. *Psalme.*

BLest be the Lord my strength that doth
instruct my hands to fight:
The Lord that doth my fingers traine,
to battell by his might.
2 He is my goodnesse, fort, and towre,
deliuerer and shield:
In him I trust, my people he
subdues to me to yeild.

3 O Lord what thing is man, that him
thou holdest so in price:
Or sonne of man that vpon him,
thou thinkest in this wise?
4 Man is but like to vanity,
so passe his daies to end,
5 As fleeting shade: bow downe O Lord
the

the heauens and descend.

6 The mountaines touch and they shall
cast forth thy lightning flame, (smoke
And scatter them, thine arrowes shoote,
consume them with the same.
7 Lend downe thine hād euen from aboue,
O Lord deliuer mee,
Take me from waters great, from hand
of strangers make me free.
8 Whose subtile mouth of vanity,
and fondnesse doth intreat:
And their right hand is a right hand
of falshood and deceite.
9 A new song will I sing O God,
and singing will I bee,
On Violl and on instrument
ten stringed vnto thee.
10 Euen he it is that onely giues
deliuerance of kings:
Vnto his seruant Dauid helpe,
from hurtfull sword he brings.
11 From strangers hand me saue and
whose mouth talkes vanitie: (shield
And their right hand is a right hand
of guile and subtiltie.
12 That our sons may be as the plants,
whom growing earth doth reare,
Our daughters as caru'd corner stones,
like to a Palace faire.
13 Our garners full and plenty may,
with sundry sorts be found;
Our sheep bring thousands in our streets
ten thousands may abound.
14 Our Oxen be to labour strong,
that none doe vs inuade:
There be no goings out, no crie
within our streets be made:
15 The people blessed are, that with
such blessings are so stor'd:
Yea blessed all the people are
whose God is God the Lord.

Exaltabote. Psal. Cxlv. N.

Dauid describeth the wonderfull prouidence of God, in gouerning and in preseruing all the other creatures. He praiseth God for his iustice, mercie, and speciall louing kindnes toward all those that call vpon him, that feare him, and loue him.

Sing this as the 84. Psalme.

THee will I praise my God my King,
and blesse thy name for aye:
2 For euer will I praise thy name,
and praise thee day by day.
3 Great is the Lord most worthy praise
his greatnesse none can reach:
4 From race to race they shall thy works
praise and thy power preach.
5 I of thy glorious maiestie,
the beautie will record:
And meditate vpon thy works,
most wonderfull O Lord:
6 And they shall of thy power, and of
thy fearefull acts declare,
And I to publish all abroad,
thy greatnesse will not spare.
7 And they into the mention shall
breake of thy goodnesse great:
And I aloud thy righteousnesse,
in singing shall repeate.
8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercy, and
to anger he is slow.

Yea good to all, and all his works,

his

his mercy doth exceede:
10 Lo all thy workes do praise thee Lord,
and doe thy honour spread.
11 Thy Saints do blesse thee & they doe
thy kingdomes glory show:
12 And blase thy power to cause the sons
of men his power to know.

The second part.

13 And of thy mighty kingdome eke,
to spread the glorious praise:
Thy kingdome Lord a kingdome is,
that doth endure alwaies.
And thy dominion throughout all age,
endures without delay:
14 The Lord vpholdeth them that fall
their sliding he doth stay.
15 The eies of all that wait on thee,
thou dost them all relieue:
And thou to each sufficing foode,
in season due dost giue.
16 Thou openest thy mighty hand,
and bountifully dost fill:
All things whatsoeuer doe liue,
with gifts of thy good will.
17 The Lord is iust in all his waies,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the desires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and saue them all he will.
20 The Lord preserues all those to him,
that beare a louing heart:
But he all them that wicked are,
will vtterly subuert.
21 My thankfull mouth shal gladly speak
the praises of the Lord:
All flesh to praise his holy name,
for euer shall accord.

Lauda anima mea. Psal. Cxlvi. I.H.

Dauid teacheth that none should put their trust in men, but in God olone, who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherlesse, widdows, strangers, & is King for euer.

Sing this as the 137. *Psalme.*

MY soule praise thou the Lord alwaies
my God I will confesse:
2 While breath & life prolong my daies
my tongue no time shall cease.
3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whome there is no health.

4 For why, their breath doth soon depart
to earth anone they fall:
And then the councels of their hearts
decay and perish all,
5 O happie is that man I say,
whom Iacobs God doth aide:
And he whose hope doth not decay,
but on the Lord is staid.

6 Which made the earth & waters deepe
the heauen hie withall,
Which doth his word and promise keepe
in truth and euer shall.
7 With right alwaies he doth procede
for such as suffer wrong:
The poore and hungry he doth feede,
and loose the fetters strong.

8 the Lord doth send the blind their sight
the lame to limmes restore:
The Lord I say doth loue the right,
and iust forcuermore.
9 He doth defend the fatherlesse,
the stranger sad in heart:
And quit the widdow from distresse,

and

and ill mens waies subuert.
10 Thy Lord and God eternally,
O Sion still shall raigne;
In time of all posteritie,
for euer to remaine.

Laudate Dominum. Psal. Cxlvii. N.

The Prophet praiseth the bounty, wisedome, power, iustice ond prouidence of God vpon all his creatures, but specially vpon his Church, which hee gathered together after their dispersion, declaring his word and iudgement so vnto them, as hee hath done to no other people.

Sing this as the 137. *Psalme.*

PRaise ye the Lord, for it is good,
vnto our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 The Lord his owne Jerusalem,
he buildeth vp alone:
And the dispearst of Israel,
doth gather into one.

3 He heales the broken in their heart,
their sore vp he doth binde:
4 He counts the number of the starres,
and names them in their kinde.
5 Great is the Lord, great is his power,
his wisedome infinite:
6 The Lord releeues the meek, & throws
to ground the wicked wight.

7 Sing vnto God the Lord with praise,
vnto the Lord reioyce:
And to our God vpon the Harp,
aduance your singing voice.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the grasse to grow againe.
9 He giues to beasts their food, and to
young Rauens when they crie:
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that feare the Lord,
the Lord hath his delight:
And such as doe attend vpon
his mercie shining light.

The second part.

12 O praise the Lord Jerusalem,
thy God O Sion praise:
13 For he the barres hath forged strong
wherewith thy gates he staies.
14 Thy children he hath blest in thee,
and in thy borders hee
Doth settle peace, and with the flower
of wheat he filleth thee.
15 And his commandements vpon
the earth he sendeth out,
And eke his word with speedie course
doth swiftly runne about:
16 He giueth snow like wooll, nore frost
like ashes doth he spread,
17 Like morsels casts his Ice, thereof
the cold who can abide?

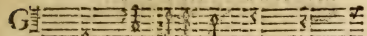
18 He sendeth forth his mighty word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine.
19 The doctrine of his holy word,
to Jacob doth he show:
His statutes and his iudgemnts hee
giues Israel to know.

20 With euery nation hath he not
so dealt, nor haue they knowne
His secret iudgements, ye therefore,
praise ye the Lord alone.

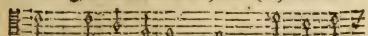
Laudate

Laudate Dom. Psal. Cxlviii. I. H.

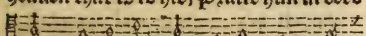
Hee prouoketh al creatures to praise the Lord in heauen, & in all places, specially for the power that he hath giuen his people Israel.



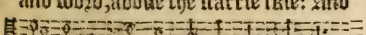
Giue laud vnto the Lord, from



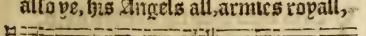
heauen that is so hie, Praise him in deed



and word, aboue the starrie skie: And



also ye, his Angels all, armies royall,



praise him with glee.

3 Praise him both Moone and Sunne,
Which are so cleere and bright:
The same of you be done,
Ye glistering starres of light:
4 And eke no lesse,
Yee heauens faire,
5 And clouds of the aire,
his laud rehearse.

6 For at thy word they were,
All framed as we see,
At his voice did appeare,
All things in their degree,
Which he set fast,
To them he made,
A law and trade,
For aye to last.

7 Extoll and praise Gods name,
On earth ye Dragons fell,
All deepes doe ye the same,
For it becommeth you well:
8 Him magnifie,
Fire, haile, Ise, snow,
And stormes that blow,
at his decree.

9 The hils and mountaines all,
And trees that fruitles are,
The Cedars great and tall,
His worthy praise declare.
10 Beasts and cattell,
Yea birds flying,
And wormes creeping,
that on earth dwell.

11 All Kings both more and lesse,
With all their pompous traine:
Princes and all iudges,
That in the world remaine.
12 Exalt his name,
Young men and maides,
Olde men and babes,
Doe ye the same.

13 For his name shall we prone,
To be most excellent:
Whose praise is farre aboue,
The earth and firmament.
14 For sure he shall,
Exalt with blisse,
The horne of his,
And helpe them all.

His Saints shall all forth tell,
His praise and worthynesse,
The children of Israel,
Each one both more and lesse.
15 And also they,

That

That with good will,
His words fulfill,
and him obay.

Cantate Domino. Psalme Cxlix. N.

An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Saints against mans power.

Sing this as the 145. *Psalme.*

SIng yee vnto the Lord our God
a new reioycing song:
And let the praise of him be heard,
his holy Saints among.
2 Let Israel reioyce in him,
that made him of nothing:
And let the seede of Sion eke,
be ioyfull in their King.

3 Let thē sound praise with voice of flute,
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.
4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise,
the meeke to glory great.

5 With glory and with honour now,
let all his Saints reioyce,
And now aloud vpon their beds,
aduance their singing voyce.
6 And in their mouths let be the acts
of God the mighty Lord,
And in their hands eke let them beare,
a double edged sword.

7 To plague the heathen, and correct
the people with their hands:
8 To bind their stately kings in chaines,
their Lords in iron bands.
9 To execute on them the doome,
that written is before:
This honour all his Saints shall haue,
praise ye the Lord therefore.

Laudate Dominum. Psal. Cl. N.

An exhortation to praise the Lord without ceasing by all manner of wayes, for all his mightie and wonderfull works.

Sing this as the 147. *Psalme.*

YEeld vnto God the mighty Lord,
praise in his sanctuarie:
And praise him in the firmament,
that shewes his power on hie.
2 Aduance his name and praise him in
his mighty acts alwaies:
According to his excellencie,
of greatnesse giue him praise.

3 His praises with the princely noise,
of sounding trumpets blow:
Praise him vpon the Viol and
vpon the Harp also.
4 Praise him with timbrel & with flute
Organs and Virginals:
5 with sounding Cimbals praise ye him,
praise him with loud Cimbals.

6 What euer hath the benefit,
of breathing praise the Lord:
To praise the name of God the Lord,
agree with one accord.

The end of the Psalmes of Dauid, in meetre.

Come holy Ghost eternall God, proceeding from aboue, both from the Father and the Sonne, the God of peace & loue, Visite our minds and into vs, thy heauenly grace inspire, that in all truth and godlinesse, we may haue true desire.

Thou art the very comforter,
in all woe and distresse:
The heauenly gifts of God most hie,
which no tongue can expresse.
The fountaine and the liuely spring
of ioy celestiall,
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithfull hearts writing thy law,
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace,
That through thy help the praise of God
may sound in euery place.

O holy Ghost into our wits
send downe thy heauenly light:
Kindle our hearts with feruent loue
to serue God day and night.
Strength & stablish all our weaknes,
so feeble and so fraile:
That neither flesh, the world, nor diuell,
against vs doe preuaile.

Put backe our enemies far from vs,
and grant vs to obtaine
Peace in our hearts with God and man
without grudge or disdaine.
And grant O Lord that thou being
our leader and our guide,
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter,
at the last dreadfull day.
Of all strife and dissention,
O Lord dissolue the bands:
And make the knot of peace and loue,
throughout all Christian lands.

Grant vs O Lord through thee to know
the father most of might:
That of his deare beloued sonne,
we may obtaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that the onely Sonne,
vouchsafe his spirit to send:

To all that doe professe his name,
vnto the worlds end.

Venite exultemus. Psal. XCV.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely Sauiour,
Also with one accord.
O let vs come vnto the Lord
With inward reuerence,
Confessing all our former sinne,
And that with diligence.

To thanke him for his benefits,
Alway distributing:
Wherefore of him right ioyfully,
In Psalmes now let vs sing,
And that because that God alone
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people he doth not forsake
At any time or tide:
And in his hands are all the coasts
of all the world so wide.
And with his louing countenance
He looketh euery where,
And doth behold the tops of all
The mountaines farre and neere.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned
The earth that doth not fade.
O come therefore and worship him,
And downe before him fall:
And let vs weepe before the Lord,
The which hath made vs all.

He is our God, our Lord and King,
And we his people are,
His flocke and sheepe of his pasture,
Of whome he taketh care.
This day if ye will heare his voice,
Then harden not your heart:
As in the bitter murmuring,
When ye were in Desart.

Which thing was of their negligence,
committed in the time
Of trouble in the wildernesse,
A great and greiuous crime.
Whereas your fathers tempted me,
And tryed me euery way,
They proued me and saw my workes,
What I could doe or say.

These forty yeares I haue bin greeued,
With all this generation:
And euermore I said they erred,
In their imagination:
Wherwith their hearts were sore con-
Long time and many daies: (ged
Wherefore I know assuredly,
They haue not knowne my waies.

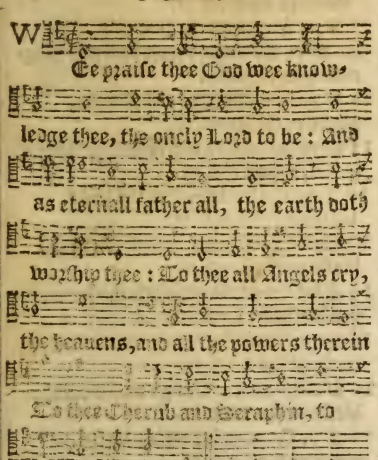
To whome I in my anger swore,
That they should not be blest:
Nor see the ioy celestiall,
Nor enter in my rest.

Gloria patri.

All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore,
And is now at this present time,
And shall be euermore.

The

The Song of Saint Ambrose, called *Te Deum*.



2 O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen and earth thy praise is
and glory all abroad. (spread

3 The Apostles glorious company,
yeeld praises vnto thee:
The Prophets goodly fellowship,
praise thee continually.

4 The noble and victorious hoast
of Martyrs sound thy praise:

5 The holy church throughout the world
doth knowledge thee alwaies.

6 Father of endlesse maiestie,
they doe acknowledge thee:
Thy Christ thine honorable true
and onely sonne to be.

7 The holy Ghost the comforter,
of glory thou art King:
O Christ and of the Father art
the sonne euerlasting.

8 When sinfull mans decay in hand,
thou tookest to restore:
To be enclosde in Virgins wombe,
thou diddest not abhorre.

9 When thou hadst ouercome of death
the sharpe and cruell might:
Thou heauens kingdome didst set ope
to each beleeuing wight.

10 In glory of the Father, thou
dost sit on Gods right hand:
We trust that thou shalt come our iudge
our cause to vnderstand.

11 Lord help thy seruants whō thou hast
bought with his precious bloud:
And in eternall glory set
them with thy Saints so good,

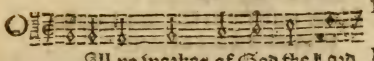
12 O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord do thou
for euer them aduance.

13 We magnifie thee day by day
and world without an end:
Adore thy holy name O Lord,
vouchsafe vs to defend.

14 From sin this day haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

15 O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore
Lord let me neuer be.

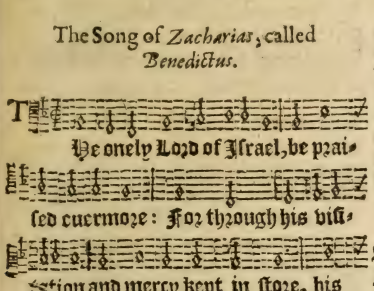
The song of the three Children praising God, prouoking all creatures to doe the same.



3 O ye Angels of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.
4 O ye the waters aboue the skie,
blesse ye the Lord, praise him and magnifie him for euer.
5 O all the powers of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.
6 O ye the shining Sunne and Moone,
blesse ye the Lord, praise him and magnifie him for euer.
7 O ye the glistring starres of heauen,
blesse ye the Lord, praise him and magnifie him for euer.
8 O ye the showers and dropping deawe,
blesse ye the Lord, praise him and magnifie him for euer.
9 O ye the blowing winds of God,
blesse ye the Lord, praise him and magnifie him for euer.
10 O ye the fire and warming heat,
blesse ye the Lord, &c.
11 Ye Winter and the Sommer tide,
blesse ye the Lord, &c.
12 O ye the dewes and biting frosts,
blesse ye the Lord &c.
13 O ye frosts and chilling cold,
blesse ye the Lord, praise him and magnifie him for euer.
14 O ye congealed Ise and Snow,
blesse ye the Lord, &c.
15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
16 O ye the darknes and the light,
blesse ye the Lord, &c.
17 O ye the lightning and the clowds,
blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
19 O ye the mountaines and the hilles,
blesse ye the Lord, &c.
20 O all ye greene things on the earth,
blesse ye the Lord, &c.
21 O ye the euer springing wells,
blesse ye the Lord, &c.
22 O ye the seas, and ye the flouds,
blesse ye the Lord, &c.
23 whales & all that in the waters moue,
blesse ye the Lord, &c.
24 O ye the flying fowles of the ayre,
blesse ye the Lord, &c.
25 O all ye beasts and cattell eke,
blesse ye the Lord, &c.
26 O ye the children of mankinde,
blesse ye the Lord, &c.
27 Let Israel eke blesse the Lord,
yea blesse the Lord, praise him and magnifie him for euer.
28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
29 O ye the seruants of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.
30 Ye spirits & soules of righteous men,
blesse

blesse ye the Lord, &c.
31 O ye holy and ye mǽke in heart,
blesse ye the Lord &c.
32 O Ananias blesse ye the Lord,
blesse thou the Lord &c.
33 Azarias blesse the Lord,
blesse thou the Lord &c.
And Misael eke blesse the Lord,
blesse thou the Lord, prayse him &c.

The Song of *Zacharias*, called *Benedictus*.



In Dauids house his seruant true,
According to his minde:
And also his annointed King,
As we in Scripture finde.
As by his holy Prophets all
Oft times he did declare:
The which were since the world began,
His waies for to prepare.

That we might be deliuered
From such as make debate:
Our enemies and from the hands
Of all that doe vs hate,
The mercy which he promised
Our Fathers to fulfill:
And thinke vpon his couenant made,
According to his will.

And also to performe the Oath
Which he before had sworne
To Abraham our Father deare,
For vs that were forlorne.
That he would giue himselfe for vs,
And vs from bondage bring:
Out of the hands of all our foes,
To serue our heauenly King.

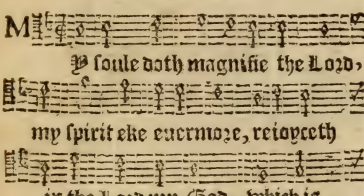
And that without all manner feare,
And ebe in righteousnesse:
And also for to lead our liues,
In stedfast holinesse.
And thou O child which now art borne
And of the Lord elect,
Shalt be the Prophet of the highest,
His waies for to direct.

For thou shalt goe before his face,
For to prepare his waies:
And also for to teach his will,
And pleasure all thy daies.
To giue the knowledge how that their
Saluation is nere,
And that remission of their sinnes,
Is through his mercy mere.

Whereby the day spring from on high
Is come vs for to visite:
And those for to illuminate,

Which doe in darknesse sit:
To lighten those that shadowed be,
With death and eke oppresst,
And also for to guide our feete,
The way to peace and rest.

The Song of the blessed Virgin *Marie* called *Magnificat*.



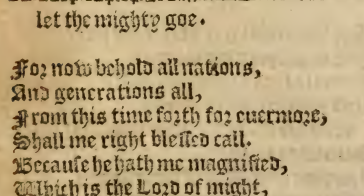
For now behold all nations,
And generations all,
From this time forth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might,
Whose name be euer sanctifyed,
And praised day and night.

For with his mercy and his grace,
All men he doth enflame,
Throughout all generations,
To such as feare his name.
He shewed strength with his great arme
And made the proud to start,
With all imaginations,
That they bare in their heart.

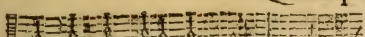
He hath put downe the mighty ones,
From their supernall seate:
And did exalt the meeke in heart,
As he hath thought it meete.
The hungry he replenished,
With all things that were good,
And through his power he made the rich
Oft times to want their foode.

And calling to remembrance,
His mercy euery deale,
Hath holpen vp assistantly,
His seruant Israel,
According to his promise made,
To Abraham before:
And to his seede successiuely,
To stand for euermore.

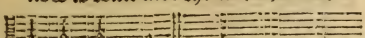
The Song of *Simeon*, called *Nunc Dimittis*.



now



now is come into the world, of mer-

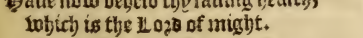


cie bringing store.

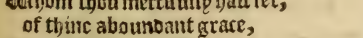
Thou sufferest thy seruant now,
in peace for to depart,
According to thy holy word,
which lighteneth my heart.
Because mine eies which thou hast made
to giue my body light,
Haue now beheld thy sauing health,
which is the Lord of might.

Whom thou mercifully hast set,
of thine aboundant grace,
In open sight and visible,
before all peoples face.
The Gentiles to illuminate,
and Sathan ouerquell:
And eke to be the glory of
thy people Israell.

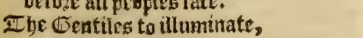
The Simbole or Creed of Athanasius,
called *Quicunque vult.*



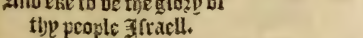
Hat man soeuer he be that



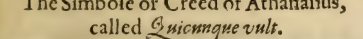
saluation will attaine: the Catho-



like beliefe he must, before all things



retaine. Which Faith, vnlesse he ho-



ly keepe and vndefiledly, without all

doubt, eternally he shall be sure to die.

The Catholike beliefe is this,
that God we worship one
In Trinitie, and Trinitie
in Unitie alone.
So as we neither doe confound
the persons of the three:
Nor yet the substance whole of one
in sunder parted be.

One person of the Father is,
another of the Sonne:
Another person proper of
the holy Ghost alone.
Of Father, Sonne and holy Ghost,
but one the Godhead is,
Like glory coeternall eke,
the maiestie likewise.

Such as the Father is, such is
his Sonne in each degree:
And such also doe we beleeue,
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Sonne:
The holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
incomprehensible Sonne,
Incomprehensible also is
the holy Ghost of none.
The Father is eternall, and
the Sonne eternall so:
And in like sort eternall is,
the holy Ghost also.
And yet though we beleeue that each
of these eternall be:

Yet there but one eternall is,
and not eternals three:
As ne incomprehensible we,
ne yet uncreate three,
But one incomprehensible, one
uncreate holde to be.

Almighty so the father is,
the sonne Almightie so:
And in like sort Almighty is,
the holy Ghost also.
And albeit that euery one
of these Almighties be:
Yet there but one Almightie is,
and not Almighties three.

The Father God is, God the Sonne,
God the holy Ghost also:
Yet are there not three Gods in all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the Sonne,
And Lord the holy Ghost: yet are
there not three Lords but one.

For as we are compeld to grant,
by Christian veritie,
Each of the persons by himselfe,
both God and Lord to be:
So Catholike religion
forbiddeth vs alway,
That either Gods be three, or that,
there Lords be three to say.

Of none the Father is, ne made,
ne create nor begot,
The sonne is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Sonne,
Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hold, not three,
one Sonne also, not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before
nor after other is:
Ne greater any then the rest,
ne lesser be likewise.

But euery one among themselues,
of all these persons three,
Together coeternall all,
and all coequall be.
So vnitie in Trinity,
as said it is before:
And Trinitie with Unitie,
in all things we adore.

Therefore what man soeuer that
saluation will attaine,
This faith touching the Trinitie,
of force he must retaine:
And needfull to eternall life,
it is that euery wight,
Of the incarnating of Christ,
our Lord beleeue aright.

For this the right faith is, that we
beleeue and eke doe know,
That Christ our Lord the sonne of God,
is God and man also.
God of his fathers substance, got
before the world began:
And of his mothers substance borne
in world a very man.

Both perfect God and perfect man
in one, one Jesus Christ,
Which doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead, equall with
his Father God is he:

Touch-

Touching his manhood lower then,
his Father in degree.
Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead
into the flesh of man:
But by taking manhood to God,
this being one began.

All one not by confounding of
the substance into one:
But onely by the vnitie,
that is of one person.
For as the reasonable soule
and flesh but one man is:
So in one person God and man,
is but one Christ likewise.

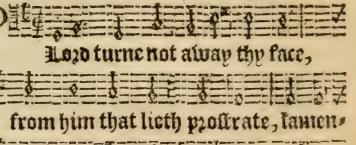
Who suffered for to saue vs all,
to hell he did descend,
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty Father there:
From thence to iudge the quick and dead
againe he shall retire.

At whose returne all men shall rise,
with bodies now restor'd:
And of their owne works they shall giue
account vnto the Lord.
And they vnto eternall life
shall goe that haue done well:
Who haue done ill shall goe into
eternall fire to dwell.

This is the Catholique beleefe,
who doth not faithfully
Beleeue the same, without all doubt
he saued cannot be.

To Father, Sonne and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shall be euermore.

The Lamentatiod of a Sinner. M.



And call me not to mine accounts,
How I haue liued here:
For then I know right well O Lord
How vile I shall appeare.
I need not to confesse my life,
I am sure thou canst tell,
What I haue beene and what I am,
I know thou knowest it well.

O Lord thou knowst what things be past
And eke the things that be:
Thou knowest also what is to come,

No

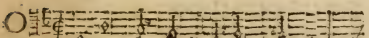
Nothing is hid from thee.
Before the heauens & earth were made
Thou knowest what things were then,
As all things else that haue beene since,
Among the sonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, nay thou knowest them all O Lord
Where they were done and when.
Wherefore with teares I come to thee
To beg and to intreat:
Euen as the child that hath done euill,
And feareth to be beat.

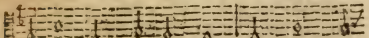
So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercy for my sinne
To heale my deadly wound.
O Lord I needs not to repeate,
What I doe beg or craue:
Thou knowest O Lord before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy Lord is all my sute,
Lord let thy mercy come.

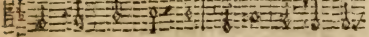
The humble sute of a Sinner.



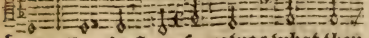
Lord of whom I doe depend,



behold my carefull heart, and when thy

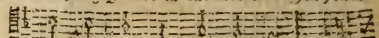


will and pleasure is, release me of my

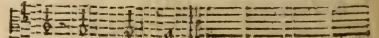


smart, thou seest my sorrowes what they

are, my griefe is knowne to thee, and



there is none that can remoue, or take



the same from me.

But onely thou whose aide I craue,
whose mercy still is prest
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restlesse eies,
my teares and greeuous grone,
Attend vnto my sute O Lord,
marke well my plaint and mone.

For sinne hath so enclosed me,
and compast me about,
That I am now remedilesse,
if mercy helpe not out.
For mortall man can not release
or mittigate this paine:
But euen thy Christ my Lord and God,
which for my sinne was slaine.

Whose bloody wounds are yet to see
though not with mortall eye:
Yet doe thy Saints behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good
I shall enioy the sight of him,
and see his wounds and blood.

And as thine Angels and thy Saints
doe now behold the same:
So trust I to possesse that place,
with them to praise thy name.

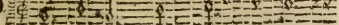
But

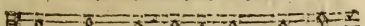
But whilst I liue heere in this vale,
where sinners doe frequent:
Assist me euer with thy grace,
my sinnes still to lament.

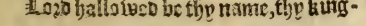
Lest that I tread in sinners trace,
and giue them my consent
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
lest that I fall downe flat:
And being downe, then of my selfe,
cannot recouer that.

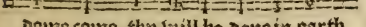
Wherefore this is yet once againe,
my sute and my request,
To grant me pardon for my sinne,
that I in thee may rest.
Then shall my heart, my tongue & voice
be instruments of praise:
And in thy Church & house of Saints,
sing Psalmes to thee alwaies.

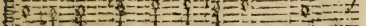
The Lords Prayer, or Pater-noster.

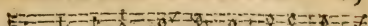

Vr Father which in heauen art,

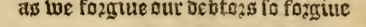

Lord hallowed be thy name, thy king-

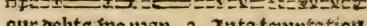

dome come, thy will be done in earth

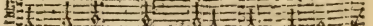

euen as the same in heauen is. 2. Giue

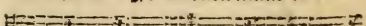

vs O Lord our daily bread this day


as we forgiue our debtors so forgiue

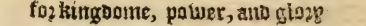

our debts we pray. 3. Into temptation

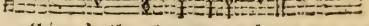

lead vs not: From euill make vs free


for kingdome, power, and glory

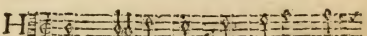

thine, both now and euer be.

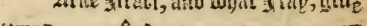
The X. Commandements.

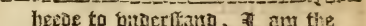

Harke Israel, and what I say, giue

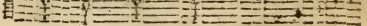

heede to vnderstand, I am the

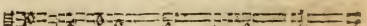
Lord thy God, which brought thee


out of Egypt land. 2. Euen from


the house wherein thou didst, in


thy aldome liue a slaue: None other


Gods at all, before my presence shalt


thou haue.

No manner grauen Image shalt
thou make at all to thee,
Nor any figure like by thee,
shall counterfeited be.
Of any thing in heauen aboue,
nor in the earth below:
Nor in the waters beneath the earth,
to them thou shalt not bow.

Nor shalt them serue: the Lord thy God,
a iealous God am I,
That punish fathers faults, vnto
the third and fourth degree.
Upon their children that me hate,
and mercy doe display
To thousands of such as loue me,
and my precepts obey.

The name thou of the Lord thy God,
in vaine shalt neuer vse:
For him that takes his name in vaine,
the Lord will not excuse.
Remember that thou holy keepe
the sacred Sabbath day:
Six daies thou labour shalt and doe
thy needfull works alway.

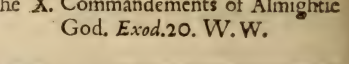
The seauenth day is set by the Lord,
thy God to rest vpon:
No worke then shalt thou doe on it,
ne thou nor yet thy sonne.
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse,
Nor stranger that within thy gates,
hath his abiding place.

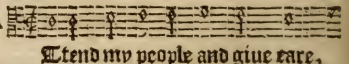
For in sixe daies God heauen and earth,
and all therein did make:
And after those, his rest he did
vpon the seauenth day take.
Wherefore he blest that day that he,
for resting did ordaine:
And sacred to himselfe alone,
appointed to remaine.

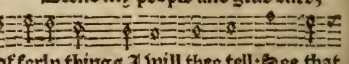
Yeeld honour to thy parents, that
prolongd thy daies may be:
Upon the land the which the Lord
thy God hath giuen thee.
Thou shalt not murder, thou shalt not
commit adultery:
Thou shalt not steale, Nor witnes false
against thy neighbour be.

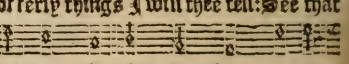
Thou shalt not couet house that to
thy neighbour doth belong,
Ne couet shalt in hauing of
his wife to doe him wrong.
Nor his man seruant, nor his maid,
nor Oxe, nor Asse of his:
Nor any other thing that to
thy neighbour proper is.

The X. Commandements of Almightie God. *Exod.*20. W. W.









I I am thy soueraigne Lord and God,
Which haue thee brought from carefull
And eke reclaimd frō Pharaos rod, (thral
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it,
For I thy God by reuenging
with grieuous plagues this sin wil smite

3 Take not in vaine his holy name,
Abuse it not after thy will:
For so thou mightst soon purchase blame
And in his wrath he would thee spill.

4 The Lord from worke the 7 day ceast,
And brought all things to perfect end,
So thou and thine that day take rest,
That to Gods hests ye may attend.

5 Vnto thy parents honour giue,
As Gods commandements doe pretend:
That thou long daies and good maist liue
In earth where God a place doth lend.

6 Beware of murther and cruell hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,
9 False witnesse against no man beare.

10 Thy neighbors house wishnot to haue
His wife or ought that he cal thine,
His field, his Oxe, his Asse, his slaue,
Or any thing that is not thine.

A prayer.

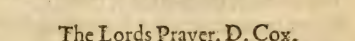
The spirit of grace grant vs O Lord,
To keep these lawes our hearts restore,
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these lawes after thy will,
Thy might therefore O Christ we craue
That we in thee may them fulfill.

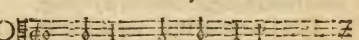
Lord for thy names sake grant vs this,
Thou art our strength O sauiour Christ
Of thee to speede how should we misse,
In whom our treasure doth consist.

To thee for euermore be praise,
With the Father in each respect:
And with thy holy spirit alwaies,
The comforter of thine elect.

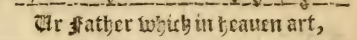
The Lords Prayer. D. Cox.



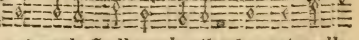
Vr Father which in heauen art,



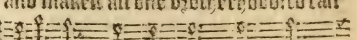
and makest all one brotherhood to call



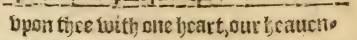
vpon thee with one heart, our heauen-



ly Father and our God: grant we



pray not with lips alone, but with



the hearts deepe sigh and groans

Thy blessed name be sanctified,
Thy holy word might vs enflame,
In holy life for to abide,
To magnifie thy holy name.
From all errors defend and keepe,
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And hence forth euerlastingly,
Thine holy Ghost into vs poure,
With all his gifts most plentiously.
from Sathans rage and filthy band,
defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also,

In trouble grant vs patience,
Thee to obey in wealth and woe:
Let not flesh, blood nor any ill,
Preuaile against thy holy will.

Giue vs this day our daily bread,
And all other good gifts of thine:
Keepe vs from warre & from bloodshed,
Also from hunger, dearth and pine,
That we may liue in quietnesse,
Without all greedy carefulnesse.

Forgiue vs our offences all,
Relieue our carefull conscience,
As we forgiue both great and small,
Which vnto vs haue done offence:
Preserue vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation,
Lead vs not when the fiend doth rage,
To withstand all inuasion,
Grant power and strength to euery age
Arme and make strong thy feeble host
With faith and with the holy Ghost.

O Lord from euill deliuer vs,
The daies and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs,
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord art King of kings,
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue prayd with one accord.

The xii. Articles of the Christian faith.

All my beliefe and confidence is

in the Lord of might: The father

which all things hath made, the day

and eke the night, the heauens and the

firmament, and also many a starre,

The earth and all that is therin, which

passe mans reason farre.

And in like manner I beleeue
In Christ our Lord is come
Coequall with the deity,
And man in flesh and bone.
Conceiued by the holy Ghost,
His word doth me assure,
And of his mother Mary borne,
Yet he a virgin pure.

Because mankinde to Sathan was,
For sinne in bond and thrall,
He came and offred vp himselfe,
To death to saue vs all.
And suffering most grieuous paine,
When Pilate being Iudge,
Was crucified on the crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickned in the spirit:
His body then was buried,
As is our vse and rite.
His spirit did after this descend
Into the lower parts,
To them that long in darknes were,

The

The true light of their hearts.
And on the third day of his death,
He rose to life againe,
To thend he might be glorified,
Out of all griefe and paine.

Ascending to the heauens hie,
To sit in glory still,
On Gods right hand his Father deare,
according to his will.

Vntill the day of iudgement come,
When he shall come againe
With Angels power, yet of that day
We all be vncertaine.

To iudge all people righteously,
Whom he hath dearely bought,
The liuing and the dead also,
Which he hath made of nought.

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Beleeue I stedfastly.

The holy and Catholique Church,
That Gods word doth maintaine,
And holy scripture doth allow,
Which Sathan doth disdaine.

And also I doe trust to haue,
By Iesus Christ his death
Release and pardon of my sinnes,
And that onely by faith.

What time all flesh shall rise againe,
Before the Lord of might,
And see him with their bodily eies,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe from Goats diuide,
And giue life euerlastingly,
To those whom he hath tride.

Within his Realme celestiall,
In glory for to rest,
With all the holy company,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy spirit the God of might,
comforter of vs all:
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visite our coast,
defend vs with thy shield:
Against all sinne and wickednes,
Lord helpe me winne the field.

Lord keepe the King, and his counsell,
and giue them will and might
To perseuer in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously:
That in the same we may accord,
and therein liue and die.

O holy spirit direct aright
the Preachers of thy word:
That thou by them maist cut downe sin,
as it were with a sword.
Depart not from those Pastors pure,
but aide them at all neede:
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed Spirit of truth keepe vs
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light:

That

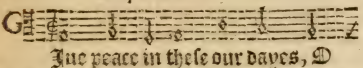
Da pacem Domine.

That they and we may all agree,
and praise thee day and night.

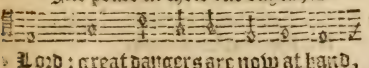
O Lord encrease our faith in vs,
and loue so to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nations farre and nie:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most:
The liuing Father and the Sonne,
and eke the holy Ghost.
As it hath bene in all the time
that hath bene heretofore,
As it is now and so shall be,
henceforth for euermore.

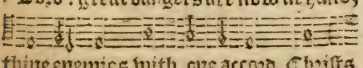
Da pacem Domine.



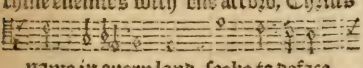
Giue peace in these our dayes, O



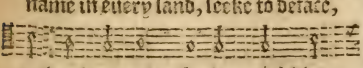
Lord: great dangers are now at hand,



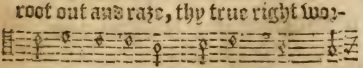
thine enemies with one accord, Christs



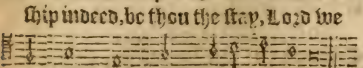
name in euery land, seeke to deface,



root out and raze, thy true right wor-



ship indeed, be thou the stay, Lord we



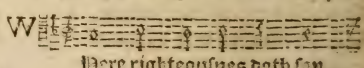
thee pray, thou helpest alone in all need.

The Complaint of a Sinner.

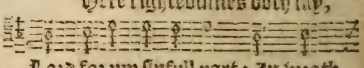
Giue vs that peace which we doe lack,
Through misbeliefe and ill life:
Thy word to offer thou dost not slacke,
Which we vnkindly gainstriue,
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.

Giue peace and vs thy spirit down send,
With griefe and repentance true
To pierce our hearts our liues to amend
And by faith Christ renue.
That feare and dread,
Warre and bloudshed,
Through thy sweete mercy and grace,
may from vs slide,
Thy truth may bide,
And shine in euery place.

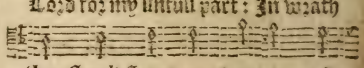
The complaint of a Sinner, who craueth of Christ to be kept vnder his mercy.



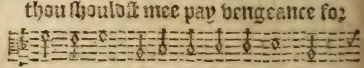
Where righteousnes doth say,



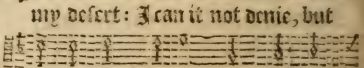
Lord for my sinfull part: In wrath



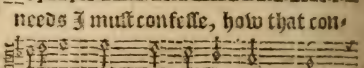
thou shouldst mee pay vengeance for



my desert: I can it not denie, but

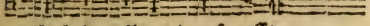


needs I must confesse, how that con-



tinually, thy lawes I doe transgresse,

thy



thy lawes I doe transgresse.

But if it be thy will,
With sinners to contend,
Then all thy flocke shall spill,
And be lost without end.
For who liueth heere so right
That rightly he can say,
He sinneth not in thy sight,
Full oft and euery day?

The Scripture plaine telleth mee
The righteous man offendeth
Seauen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fal'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise,
Fal'th oft in sinfull bands:
Whereby thy wrath may rise:
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truely to that post,
Whereto I cleaue and shall:
Which is thy mercy most,
Lord let thy mercy fall.
And mittigate thy moode,
Or else we perish all:
The price of this thy blood,
Wherein mercy I call.

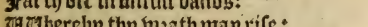
The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweet,
So moist my heart so dry:
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me,
I may be sanctified,
By grace of thine in thee.
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

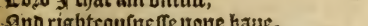
But vouchsafe me to keepe,
From those infernall foes:
And from that lake so deepe,
Whereas no mercy growes.
And I shall sing the songs,
Confirmed with the iust,
That vnto thee belongs,
Which art mine onely trust.

The Lamentation.

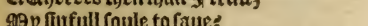
Through perfect repentance the sinner hath a sure trust in God, that his sinnes shall be washed away in Christs blood



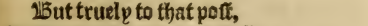
O Lord in thee is all my trust, giue



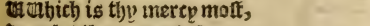
eare vnto my wofull cry: refuse me



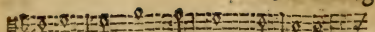
not that am vniust, but bowing downe



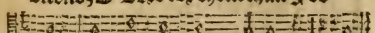
thy heauenly eye. Behold how I do



still lament my sinnes wherein I doe



offend, O Lord for them shall I be



shent, sith thee to please I doe intend:

No, no, not so, thy will is bent
to deale with sinners in thine ire:
But when is heart they shall repent,
thou grantst with speed that they desire
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord is not yet dry,
but that it may help me in time.

Haste thee O Lord, haste thee I say,
to poure on me the gifts of grace:
That when this life shall fleet away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did downe thee
Where Angels sing continually, (send,
to thee be praise world without end.

A thanksgiuing after the receiuing of the Lords Supher.

Sing this as the 137. *Psalme.*

THe Lord be thanked for his gifts,
and mercy euermore,
That he doth shew vnto his Saints:
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.

His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
there is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Nought else but sin and wretchednes,
doth rest within our hearts:
And stubbornly against the Lord
we daily play our parts.
The Sunne aboue the firmament,
that is to vs a light,
Doth shew it selfe more cleare and pure,
then we be in his sight.

The heauens aboue and all therein,
more holy are then wee:
They serue the Lord in their estate,
each one in their degree.
They doe not striue for mastership
nor slack their office set,
But feare the Lord, and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe:
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck:
The spirits beneath doth tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule,
Doe not so know or loue the Lord,
as doth the Ore or Mule.
A law he gaue for vs to know,
what was his holy will:
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please:
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.

Thus are we all his enemies,
we can it not denie,
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life,
The sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obay:
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget
what good he to vs wrought,
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here visible,
vnto our eyes and taste:
His mercies great thou maiest record,
if that his Spirite thou hast.

As once the corne did liue and grow,
and was cut downe with Sithe:
And threshed out with many stripes,
out from his huske to driue.
And as the Mill with violence,
did teare it out so small,
And make it like to earthly dust,
not sparing it at all.

And as the Ouen with fire hote,
did close it vp in heate:
And all this done that I haue said,
that it should be our meat.
So was the Lord in his ripe age,
cut downe by cruell death:
His soule he gaue to torments great,
and yelded vp his breath.

Because that he to vs might be
an euerlasting head:
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleasant time,
are pressed very sore:
And plucked downe when they be ripe,
and let to grow no more.

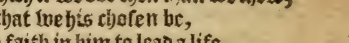
Because the iuyce that in them is,
as comfortable drinke,
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christes bloud outpressed was
with naile and eke with speare:
The iuyce whereof doth saue all those
that rightly doe him feare.

And as the cornes by vnity,
into one loafe are knit:
So is the Lord and his whole Church,
though he in heauen sit.
As many grapes make but one wine,
so should we be but one
In faith and loue in Christ aboue,
and vnto Christ alone.

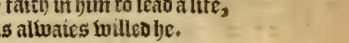
Leading a life without all strife,
in quiet rest and peace,
From enuie and from malice both
our hearts and tongues to cease.
Which if we doe then shall we shew,
that we his chosen be,
By faith in him to lead a life,
as alwaies willed he.

And that we may so doe indeed,
God send vs all his grace:
Then after death we shall be sure,
with him to haue a place.

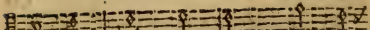
R.W.



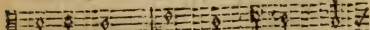
Reserue vs Lord by thy deare word,



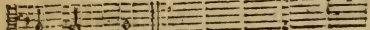
from Turke and Pope defend



vs Lord: which both would thrust out



of his throne, our Lord Jesus Christ



thy deere sonne.

Lord Jesus Christ shew forth thy might
That thou art Lord of Lords by right.
Thy poore afflicted flock defend,
That we may praise thee without end.

God holy Ghost our comforter,
Be our patron, helpe and succour,
Giue vs one minde and perfect peace,
All gifts of grace in vs encrease.

Thou liuing God in persons three,
Thy name be praised in vnitie,
In all our needes so vs defend, (end.
That we may praise thee world without

An exhortation to the praise of God, to be sung before Morning Prayer. W.B.

Sing this as the 100. *Psalme.*

PRaise the Lord O ye Gentiles all,
which hath brought you into his light
O praise him all people mortall,
as it is most worthy and right.

For he is full determined,
on vs to poure out his mercy:
And the Lords truth be ye assured,
abideth perpetually.

Glory be to God the Father,
and to Jesus Christ his Sonne:
With the holy Ghost in like manner,
now and at euery season.

An exhortation to be sung before Euening prayer.

Sing this as the 100. *Psalme.*

BEhold now giue hed such as be
The Lords seruants faithfull & tru
Come praise the Lord euery degree.
O yee that stand in the Lords house,
Euen in our owne Gods mansion,
Praise ye the Lord so bounteous,
Which worketh our saluation.

Lift vp your hands in his holy place,
Yea and that in the time of night,
Praise ye the Lord that giueth all gra
For he is the Lord of great might.

Then shall the Lord out of Sion,
Which made heauen and earth by hi
Giue to you and your nation, (powe
His blessing, mercy and fauour.

Glory be to God, &c. as before.

A forme of Prayer to be vsed in priuate houses euery Morning and Euening.

Morning Prayer.

ALmighty God and most mercifull Father, we doe not present our selues heere before thy Maiestie, trusting in our owne merites or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers, & grant our requests which we shall make to thee in the name of thy beloued Sonne Jesus Christ our Lord, who hath also commanded vs to assemble

assemble our selues together in his name not inherite the kingdome of God.

with full assurance, that he will not onely be amongst vs, but also be our Mediator to pray one for another, we doe not onely and Advocate towards thy maiestie, that make request O Lord for our selues, and we may obtaine all things which shall for them that thou hast already called to seeme expedient to thy blessed will, for our the true understanding of thy heauenly necessities. Therefore wee beseech thee will, but for all people and nations of the most mercifull Father, to turne thy louing world, who as they know by thy wonder- countenance towards vs, and impute not full workes that thou art God ouer all, so vnto vs our manifold sinnes and offences, they may be instructed by thy holy spirit to whereby we iustly deserue thy wrath and beleeue in thee their onely Sauiour and sharpe punishment, but rather receaue vs Redeemer. But for as much as they can- to thy mercy for Iesus Christes sake, ac- not beleeue except they heare, nor cannot cepting his death and passion as a iust re- heare but by preaching, and none can recompence for all our offences, in whome preach except they be sent: Therefore O onely thou art pleased, and thy only whom Lord raise vp faithfull distributers of thy thou canst not be offended with vs: And mysteries, who setting apart all worldly seeing that of thy great mercies, we haue respects, may both in their life & doctrine quietly passed this night, grant (O hea- onely seek thy glory. Contrarily confound uenly Father) that we may bestow this Sathan and Antichrist with all hirelings, day wholy in thy seruice, so that all our whom thou hast already cast off into a re- thoughts, words and deedes, may re- probate sense, that they may not by sects, bound to the glory of thy name and good schismes, heresies and errors, disquiet thy ensample to all men, who seeing our good little flocke: and because O Lord wee be works may glorifie thee our heauenly Fa- fallen into the latter daies and dangerous ther. times, wherein ignorance hath gotten the

And for as much as of thy meere fauor vpper hand, and Sathan by his Ministers and loue, thou hast not onely created vs to seekes by all meanes to quench the light of thine owne similitude and likenesse, but the Gospell, we beseech thee to maintaine also hast chosen vs to be heires with thy thy cause against these rauening Wolues: decree sonne Iesus Christ of that immortall and strengthen all thy seruants whome kingdome which thou preparedst for vs they keepe in prison and bondage. Let not before the beginning of the world, we be- thy long sufferyng be an occasion either to seech thee to encrease our faith and know- encrease their tyrannie, or to discourage ledge, and to lighten our hearts with thy thy children: neither yet let our sins and holy spirit, that we may in the meane time wickednesse be an hinderance to thy mercy, liue in godly conuersation and integritie but with speede O Lord consider these of life, knowing that Idolaters, adulte- great miseries. For thy people Israel rers, couetous men, contentious persons, many times by their sins prouoked thine drunkards, gluttons, and such like, shall anger, and thou punishedst them by thy

iust iudgement, yet though their sinnes thy soueraigne bounty as our only Say were neuer so greeuous, if they once re- and refuge: beseeching thee not to call to turned from their iniquitie, thou recei- remembrance our manifolde sinnes and uedst them to mercy. We therefore most wickednesse, whereby we continually pro- wretched sinners bewaile our manifolde voke thy wrath and indignation against sinnes, and earnestly repent vs of our for- vs: neither our negligence & vnkindnes, mer wickednesse and vngodly behauiour which haue neither worthily esteemed, nor towards thee: and whereas we cannot of in our liues sufficiently expressed the sweet our selues purchase thy pardon, yet wee comfort of thy Gospell reuealed vnto vs: humbly beseech thee for Iesus Christs sake but rather to accept the obedience and to shew thy mercie vpon vs, and receiue death of thy Sonne Iesus Christ, who by vs againe to thy fauour. Grant vs deere offering vp his body in sacrifice once for all, Father these our requests, and all other hath made a sufficient recompence for all things necessary for vs and thy whole our sinnes. Haue mercy therefore vpon vs Church, according to thy promise in Ie- O Lord, & forgiue vs our offences. Teach sus Christ our Lord, In whose name we vs by thy holy spirit, that we may rightly beseech thee as he hath taught vs, saying, weigh them, and earnestly repent for the Our Father &c. same. And so much the rather (O Lord) because that the Reprobate, and such as thou hast forsaken cannot praise thee nor

Euening prayer.

O Lord God Father euerlasting, and call vpō thy name, but the repenting heart full of pitty, we acknowledge and the sorrowfull mind, the conscience oppres- confesse that we be not worthy to lift vp sed, hungring and thirsting for thy grace, our eyes to heauen, much lesse to present shall euer set forth thy praise and glory. our selues before thy Maiestie, with con- And albeit we be but wormes and dust, fidence that thou wilt heare our prayers, yet thou art our Creator, and wee be the and grant our requests, if we consider our worke of thy hands: yea thou art our Fa- owne deseruings: for our consciences doe ther, and we thy Children: thou art our accuse vs, and our sins do witnesse against Shepheard and we thy flocke: thou art vs, and we know that thou art an vpright our Redeemer, and we thy people whome Iudge, which dost not iustifie the sinners thou hast bought: thou art our God, and and wicked men, but punishest the faults we thine inheritance.
of all such as transgresse thy commande- Correct vs not therefore in thine anger ments: yet most mercifull Father since O Lord, neither according to our deserts it hath pleased thee to command vs to call punish vs, but mercifully chastice vs with on thee in all our troubles and aduersities, a fatherly affection, that all the world may promising euen then to helpe vs, when know, that at what time soeuer a sinner we feele our selues (as it were) swallowed doth repent him of his sinnes, from the vp of death and desperation: We vtterly bottome of his heart, thou wilt put away renounce all worldly confidence, and flie to his wickednesse out of thy remembrance,

as thou hast promised by thy holy Pro-
phet. Finally, for as much as it hath plea-
sed thee to make the night for man to rest vs so large a time of repentance. These in, as thou hast ordained him the day to benefits (O most mercifull Father) like trauell, grant O deere Father, that wee may so take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christ shall appeare for vs, and that our deliuerance out of this mortal life: & in the mean season, that we not ouercome by any fantasies, dreames or other temptations, may fully set our minds vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh, but onely sufficient to content our weake nature, that we may be the better disposed to liue in all godly conuersation, to the glory of thy holy name, and the profit of our brethren. So be it.

A godly Prayer to be said at all times.

HOnour & praise be giuen to thee, O Lord God almighty, most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs in that it hath pleased thy gracious goodnesse freely and of thine own accord, to elect and choose vs to saluation, before the beginning of the world: and euen like continuall thanks be giuen to thee for creating of vs after thine owne image, for redeeming vs with the precious blood of thy deere Sonne, when we were vtterly lost, for sanctifying vs with thy holy spirit in the knowledge of thy holy word, for helping vs in all our needes and succouring vs in all our necessities, for sauing vs from all dangers and ghostly enemies. Finally, for as much as it hath pleased thee to make the night for man to rest vs so large a time of repentance. These benefits (O most mercifull Father) like as we knowledge to haue receiued them of thy onely goodnesse, euen so we beseech thee for thy deare Sonne Jesus Christs sake grant vs alwaies thy holy spirit, that we may continually grow in thankfulnes towards thee to be led in all truth, & comforted in all our aduersities. O Lord strengthen our faith, kindle it more in feruentnesse and loue toward thee, and our neighbours for thy sake. Suffer vs not most deere Father, to receiue thy word any more in vaine: but grant vs alwaies the assistance of thy grace and holy spirit, that in heart, word and deed we may fashion and doe worship to thy name: help to amplifie and encrease thy kingdome, and whatsoeuer thou sendest, we may be hartily well content with thy good pleasure and will. Let vs not lack the thing (O Father) without the which we cannot serue thee, but bestow thou so all the works of our hands, that we may haue sufficient, & not vsing kindnesse shewed vnto vs in that it to be chargeable, but rather helpfull to our neighbours, to the end that we may be merciful (O Lord) to our offences, & seeing our debt is great which thou hast forgiuen vs in Jesus Christ, make vs mindfull of thine owne accord, to elect and choose vs, & seeing our debt is great which thou hast forgiuen vs in Jesus Christ, make vs mindfull and euen like continuall thanks be giuen thee and our neighbours so much the more: be thou our Father, our Captaine, our defender in all temptations, hold thou vs vnder the shadow of thy wings, that we may be couered from all inconueniences, & end our liues in the sanctifying and honour of thy holy name, through Jesus Christ our Lord and Sauiour. Let thy mighty hand

kindneſſe in Jeſus Chriſt thy deare Son our ſaluation, thy true and holy word our inſtruction, thy grace and holy ſpirit our comfort and conſolation vnto the end, and in the end, So be it.

A Confeſſion for all eſtates and times.

O Eternall God & moſt mercifull Father, wee confeſſe and acknowledge heere before thy diuine maieſtie, that wee are miſerable ſinners, conceiued and borne in ſinne and iniquity, ſo that in vs there is no goodnes. For the fleſh euermore rebelleth againſt the ſpirit, whereby we continually tranſgreſſe thy holy precepts and commandements, and ſo purchaſe to our ſelues through thy iuſt iudgement, death and damnation. Notwithſtanding (O heauenly Father) ſorafmuch as we are diſpleaſed with our ſelues for the ſinnes that we haue committed againſt thee, and doe vnfainedly repent vs of the ſame, we moſt humbly beſeech thee for Jeſus Chriſtes ſake to ſhew thy mercy vpon vs, to forgiue vs all our ſinnes, and encreaſe thy holy ſpirit in vs, that we acknowledging from the bottome of our hearts our owne vnrighteouſneſſe, may from henceforth not only mortifie our ſinfull luſts and affections, but alſo bring forth ſuch fruites as may be agreeable to thy moſt bleſſed will, not for the worthineſſe thereof, but for the merites of thy dearely beloued Sonne Jeſus Chriſt our onely Sauiour, whom thou haſt already giuen an oblation and offring for our ſinnes, and for whoſe ſake wee are certainly perſwaded, that thou wilt denie vs nothing, that we ſhal aſke in his name, according to thy will, for thy ſpirit doth aſſure our conſciences, that thou art a mercifull Father, and ſo loueſt vs thy children through him, that nothing is able to remoue thy heauenly grace and fauour from vs. To thee therefore O Father, with thy Sonne, and the holy Ghoſt, be all honour and glory world without end. Amen.

A prayer to be ſaid before a man begin his worke.

O Lord, moſt mercifull Father and Sauiour, ſeeing it hath pleaſed thee to command vs to trauell, that we may receiue our meat, we beſeech thee of thy grace ſo to bleſſe our labours, that thy bleſſings may extend vnto vs, without the which we are not able to continue: and that this great fauour may be a witneſſe vnto vs of thy bountifulneſſe and aſſiſtance, ſo that thereby wee may know the fatherly care that thou haſt ouer vs.

Moreouer, O Lord, we beſeech thee that thou wouldeſt ſtrengthen vs with thy holy ſpirit, that we may faithfully trauell in our eſtate and vocation, without fraud or deceit, & that we may endeuour our ſelues to follow thy holy ordinance, rather then to ſeeke to ſatiſfie our greedy affections or deſire to gaine. And if it pleaſe thee O Lord to proſper our labour, giue vs a minde alſo to helpe them that haue neede, according to that ability that thou of thy mercy ſhalt giue vs: and knowing that all good things come of thee, grant that we may humble our ſelues to our neighbors, and not by any meanes lift vp our ſelues aboue them which haue not receiued ſo liberall a portion, as thou of thy mercy haſt giuen vnto vs: and if it pleaſe thee to trie and exercile vs by greater pouerty and

neede,

neede, then our flesh would desire, that thou wouldest yet O Lord grant vs grace to know that thou wilt nourish vs continually through thy bountifull liberality, that we be not so tempted that we fall into distrust, but that we may patiently wait till thou fill vs, not onely with corporall graces and benefits, but chiefly with thine heauenly and spirituall treasures, to the intent that wee may alwaies haue more ample occasion to giue thee thanks, and so wholy to rest vpon thy mercies: heare vs O Lord of mercy, through Jesus Christ thy Sonne our Lord. Amen.

A Prayer for the whole estate of Christs Church.

ALmighty God and most merciful Father, we humbly submit our selues & fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this food of thy word nowsowne amongst vs, may take such deep roote, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this life choake it: but that as seede sowne in good ground, it may bring forth thirtie, sixty and an hundred folde, as thy heauenly wisedome hath appointed: and because we haue neede continually to craue many things at thy hands, wee humbly beseech thee O heauenly Father to grant vs thy holy spirit to direct our petitions, that they may proceed from such a feruent minde as may be agreeable to thy most blessed will: and seeing that our infirmity is able to do nothing without thy help, & that thou art not ignorant with how many and great temptations wee poore wretches are on euery side enclosed and compassed: let thy strength O Lord sustaine our weaknesse, that wee being defended with the force of thy grace, may be safely preserued against all assaults of Sathan, who goeth about continually like a roaring Lyon seeking to deuoure vs. Increase our faith O merciful Father, that we do not swarue at any time frō thy heauenly word, but augment in vs hope & loue, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, no concupiscence of the eies, enticements of the world do draw vs away from thy obedience. And seeing we liue now in these most perillous times, let thy fatherly prouidence defend vs against the violence of our enemies, which doe seeke by all meanes to oppresse the truth. Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplycations for al men, we pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captiuity of blindnesse and errors, to the pure vnderstanding & knowledge of thy truth, that we all with one consent and vnity of minde, may worship thee our onely God and Sauiour. And that all pastors, shepheards and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both by their life and doctrine be found faithfull, setting only before their eies thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy folde.

Moreouer, because the hearts of rulers are in thy hands, wee beseech thee to direct and gouerne the harts of all Kings, Princes and Magistrates, to whom thou hast commit-

committed the sword, especially O Lord, Sonne Jesus Christ may encrease and according to our bounden duty, we beseech thee to maintaine and encrease the honorable estate of the Kings Maiestie, and all his most noble Councellers and Magistrates, with all the spirituall Pastors, and Ministers, and all the whole body of this common-weale. Let thy fatherly favour so preserue them, and thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sinne punished, according to the precise rule of thy holy word: and for the cause that we be all members of the mysticall body of Jesus Christ, wee make our requests vnto thee O heauenly Father, for all such as are afflicted with any kinde of crosse or tribulation, as warre, plague famine, sickenesse, poverty, imprisonment, persecution banishment, or any other kind of death, whether it be calamity of body or diseases of minde, that it would please thee to giue them patience and comfort, and shew thy great mercies vpon those called the Diuel, and Sathan, which hath our brethren in other Countries, which seauen heads and ten hornes, whom thou are persecuted, cast into prison, and daily hast created to take his pleasure in this condemned for the testimony of thy truth. huge and broad Sea, wherein there creepe And though they be vtterly destitute of liuing wights innumerable, and beasts all mans aide, yet let thy sweete comfort great & small, that is to say, diuers sorts neuer depart from them, but so enflame of fiends, which practise nothing else day their hearts with thy holy spirit, that they may night, but to goe about seeking whom may boldly and chearefully abide such tri- he may deuoure, except thou refrene him, all, as thy godly wisedome shall appoint, O Lord Jesus: For it is that old Dragon So that at length as well by their death which draweth downe the third part of as by their life, the kingdome of thy deere the starres of heauen with his taile, and

A Prayer against the Diuell and his manifold temptations, made by *S. Augustine.*

THere wanted a tempter, and thou wast the cause that he was wanting: there wanted time and place, & thou wast the cause that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me backe that I should not consent. The tempter came full of darknesse as hee is, and thou diddest hearten me that I might despise him. The tempter came armed & strong- ly, but to the intent hee should not ouercome me, thou didst restraine him, and make him flie. The tempter came transformed into an Angell of light, and to the intent he should not deceiue me, thou didst lighten me. For he is the father of all lies, seeke to destroy thy flock: is the great red Dragon, the old Serpent, called the Diuel, and Sathan, which hath deceiued the whole world. In whose name we make our humble petitions vnto thee as he hath taught vs. Our Father which art, &c.

caſteth them to the ground, which with his
our ſoules: and who can eſcape O Lord
venom poyſoneth the waters of the earth,
Jeſus, ſo many and great dangers? Yea
that as many men as drinke of them may
hath laid ſnares for vs in our riches, in our
die, which trampleth vpon golde as if it
poverty, in our meat in our drinke, in our
were mire, and is of opinion, that Jordan
pleaſures, in our ſlape, and in our waking.
ſhall runne into his mouth, and which is
He hath laid ſnares for vs in our words &
made of ſuch a mould, that he feareth no
our workes, and in all our life. But thou, O
man. And who ſhal ſaue vs from his chaps
Lord, deliuer vs from the net of the fow-
O Lord Jeſus? who ſhall pluck vs out of
lers, and from hard words, that we may
his mouth ſaying thou, O Lord, who haſt
giue praiſe to thee, ſaying: Bleſſed be the
broken the head of this great Dragon?
Lord who hath not giuen vs vp to be a
Helpe vs, O Lord, ſpread out thy wings
prey for their teeth: our ſoule is deliuered
ouer vs, O Lord, that we may flee vnder
as a ſparrow out of the fowlers net: the
them from the face of this Dragon that
net is broken and we eſcaped.
purſueth vs: and ſence thou vs from his
homes with thy ſhield. For this is his
continual endeuour, this is his only deſire,
to deuour the ſoules which thou haſt crea-
ted. And therefore we crye vnto thee O
God, deliuer vs from our dayly aduerſary
who whether we ſleepe or wake, whether
we eat or drink, or whether we be doing of
any thing elſe, preſſeth vpon vs by all kind
of meanes, aſſaulting vs day & night with
traines and policies, and ſhoting his ve-
nomous arrowes at vs, ſometime openly,
and ſometime priuily to ſlay our ſoules:
And yet ſuch is our great madneſſe, O
Lord, in that whereas we ſe the Dragon
continually in a readineſſe to deuoure vs
with open mouth, we neuertheleſſe doe
ſleepe and reioyce in our owne loathſui-
nes, as though we were out of his danger,
who deſireth nothing elſe but to deſtroy
vs. Our miſchienous enemie to the intent
o kill vs, watcheth continually and neuer
leepeth, & will not we awake from ſleepe
o ſaue our ſoules? Behold he hath pitched
infinite ſnares before our feete, and filled
ll our waies with ſundry traps, to catch

The Confeſſion of a Chriſtian faith.

I Beleeue and confeſſe my Lord God, e-
ternall, infinite, vnmeaſurable, incom-
prehenſible, and inuiſible, one in ſubſtance
and three in perſon, Father, Sonne, and
holy Ghoſt, who by his almighty power
and wiſedome, hath not onely of nothing
created heauen and earth, and all things
therein contained, and man after his own
image, that he might in him be glorified,
but alſo by his fatherly prouidence gouer-
neth, maintaineth, and preſerueth the ſame
according to the purpoſe of his will.

I beleeue alſo and confeſſe Jeſus Chriſt
the only Sauiour and Meſſias, who being
equall with God, made himſelfe of no re-
putation, but tooke on him the ſhape of a
ſeruant, and became man in all things like
vnto vs, except ſinne, to aſſure vs of mercy
and forgiueneſſe. For when through our
Father Adams tranſgreſſion, we were
become children of perdition, there was no
meanes to bring vs from the yoke of ſin
and damnation, but onely Jeſus Chriſt

our

our Lord, who giuing vs that by grace, stored by his resurrection. And because he which was his by nature, made vs thereby would accomplish all things, and take possession of the children of God, who when that faith the children of God, who when that fulnesse of time was come, was conceiued by the power of the holy Ghost, borne of the virgin Mary (according to the flesh) and preached in earth the Gospel of salvation, till at length by tyrannie of the ther for vs. And although he be in heauen Priests he was guiltlesse condemned by sentence of Pontius Pilat, then President of Iury, and most slanderously hanged on the Crosse betweene two theeues as a trespasser of all things, as well in heauen as ser, where taking vpon him the punish- bone, as in the earth beneath, yet is hee ment of our sinnes, hee deliuered vs from the curse of the law.

And for as much as he being only God and man, could not feele death, neither being onely man could ouercome death, he ioyned both together, and suffered his humanity to be punished with most cruell death, feeling in himselfe the anger & seuere iudgement of God, euen as he had bene in extreame torments of hell, and therefore cried with a loud voice: My God my God, why hast thou forsaken me? Thus of his mercy liue then, or dead before, shall escape his iudgement. iudgement.

Moreouer I beleeue and confesse the holy Ghost, God equal with the Father, and the Sonne, who regenerateth and sanctifieth vs vnto all good workes, and directeth vs in all truth, perswading vs effectually in our hearts that we are the children of God, and fellow heires with Iesus Christ, & fellowship with him of life euerlasting: yet notwithstanding it is not sufficient to beleeue that the Father hath now set him at his right hand, committing vnto him the administration of all things, as well in heauen as in the earth, yet is hee present with vs his members, euen to the end of the world, in preseruing and gouerning vs with his effectuall power & grace, who when all thinges are fulfilled which God hath spoken by the mouth of all his Prophets since the world began, will come in the same visible forme in the which he ascended with an vnspeakable maiestie, and power and company, to seperat the lambs from the goates, the elect from the reprobate. So that none whether he be aliue or dead before, shall escape his iudgement.

I beleeue and confesse the holy Ghost, God equal with the Father, and the Sonne, who regenerateth and sanctifieth vs vnto all good workes, and directeth vs in all truth, perswading vs effectually in our hearts that we are the children of God, and fellow heires with Iesus Christ, & fellowship with him of life euerlasting: yet notwithstanding it is not sufficient to beleeue that the Father hath now set him at his right hand, committing vnto him the administration of all things, as well in heauen as in the earth, yet is hee present with vs his members, euen to the end of the world, in preseruing and gouerning vs with his effectuall power & grace, who when all thinges are fulfilled which God hath spoken by the mouth of all his Prophets since the world began, will come in the same visible forme in the which he ascended with an vnspeakable maiestie, and power and company, to seperat the lambs from the goates, the elect from the reprobate. So that none whether he be aliue or dead before, shall escape his iudgement.

Moreouer

therefore and confesse one holy Church, graces & benefits of Jesus Christ, which which as members of Jesus Christ the the Scripture calleth eating of his flesh, onely head thereof, consent in faith, hope, and drinking of his blood, neither must we and charity, using the gifts of God, whe- in the administration of these sacraments, ther they be temporall or spirituall, to the follow mans fantasie, but as Christ him- profit and furtherance of the same, which selfe hath ordained, so must they be mini- Church is not sene to mans eye, but one- stred, and by such as by ordinary vocation ly knowne to God, who of the lost sonnes are thereunto called. Therfore whosoeuer of Adam, hath ordained some as vessels of reserueth & worshipperth these sacraments wrath to damnation, and hath chosen o- or contrariwise contemneth them in time thers as vessels of his mercy to be saued: and place, procureth himselfe damnation. The which in due time he calleth to inte- The third mark of this Church is ecclesia- crity of life, and godly conuersation, to stical discipline, which standeth in admoni- make them a glorious Church in himself. tion and correctio of faults. The finall end But that Church which is visible and whereof is excommunication by the con- sene to the eye, hath three tokens and sent of the church determined, if the offen- marks whereby it may be knowne. First der be obstinate. And besides this ecclesia- the word of God, contained in the olde and stical discipline, I acknowledge to belong new Testament, which as it is aboue the to this church a politike magistrate, who authoritie of the same Church, and onely ministreth to euery man iustice, defending sufficient to instruct vs in all things con- the good & punishing the euill: To whome cerning saluation, so is it left for all de- we must render honour and obedience in gres of men to read and understand: For all things which are not contrary to the without this word, neither Church, Con- word of God: and as Moses, Ezechias, cell or Decree, can establish any point tou- Iosias, and other good rulers, purged the thing saluation: The second is the holy Church of God from superstition and ido- Sacraments, to wit, of baptisme and the latry, so the defence of Christs Church Lords supper, which Sacraments Christ appertaineth to Christian Magistrates a- hath left vnto vs as holy signes and seales gainst all idolaters and heretikes, as Pa- of his promises. For as by baptisme once pists, Anabaptists, with such like limbs of received, is signified that we (as well In- Antichrist, to roote out all doctrine of di- fants as other of age and discretion) being uels and men, as the Papist, Purgatory, strangers from God by original sinne, are Limbus patrum, prayers to Saints, and received into his family & congregation, for ỹ dead, free wil, distinction of meats, with full assurance that although this rot apparell and dayes, vowes of single life, sinne lie hid in vs, yet to the elect it shal pardon at Idoll sermons, mans merits, it be imputed: so the supper declareth with such like, which draw vs from the at God as a most prouident Father, society of Christs Church, wherein stan- deth not onely feed our bodies, but also spi- deth onely remission of sinnes, purchased tually nourisheth our soules with the by Christs blood to all them that beleeue,

whether they be Iewes or Gentiles, and blessed of my Father. inherite the king-
lead vs to vaine confidence in creatures, dome prepared for you from the begin-
and trust in our owne imaginations. The ning of the world, and so shall goe triumphing with him in body and soule to remaine euerlastingly in glory, where we shall see God face to face, and shall no more nede to instruct one another, we shall all know him from the highest to the lowest. To whome with the Sonne and the holy Ghost, be all praise, honor and glory, now shall heare the ioyfull voyce, Come ye and euer. So be it.

punishment whereof although God oftentimes deferreth in this life, yet after the generall resurrection, when our soules and bodies shall rise againe to immortalitie, they shall be damned to vnquenchable fire, and then we which haue forsaken all mans wisedome to cleaue vnto Christ,

A Table both for the number of the whole Psalmes, & also in *what leafe you may finde euery of them.*

Psalme.	*Folio.*
30 ALl laud and praise.	13
49 Al people hearken	23
78 Attend my people.	40
82 Amid the prease.	43
100 All people that	52
B	
81 Be light and glad.	43
199 Blessed are they	64
128 Blessed art thou.	71
134 Behold and haue.	72
142 Before the Lord.	76
144 Blest be the Lord.	77
D	
83 Do not O God refraine	44
E	
127 Except the Lord.	71
G	
29 Giue to the Lord.	13
37 Grudge not to see.	17
48 Great is the Lord.	23
54 God saue me for.	27
105 Giue praise vnto.	55
107 Giue thanks vnto.	58
148 Giue laud vnto	79
H	
12 Helpe Lord for.	9
13 How long wilt.	9
51 Haue mercy on.	29
56 Haue mercy Lord.	28
67 Haue mercy on vs.	33
75 How euer it be.	37
84 How pleasant is.	44
91 He that within.	48
I	
5 Incline thine eares.	2
11 I trust in God.	4
20 In trouble & aduersitie.	9
25 I lift my heart.	11
34 I will giue laud.	15
39 I said I will looke.	19
40 I waited long and	19
43 Iudge and reuenge.	21
77 I with my voyce.	39
92 It is a thing.	49
100 In God the Lord.	52
101 I mercy will and.	52
101 In speechlesse silence.	60
116 I loue the Lord.	62

Psalme.	Folio.
120 In trouble and.	69
121 I lift mine eies.	69
122 I did in heart	99
L	
6 Lord in thy wrath.	2
16 Lord keepe me.	6
26 Lord be my Iudge.	12
35 Lord plead my cause.	16
41 Like as the Hart.	20
68 Let God arise.	33
72 Lord giue thy.	36
86 Lord bow thine.	45
88 Lord God of health.	46
130 Lord to thee I.	71
140 Lord saue.	76
143 Lord heare my.	77
M	
23 My shepheard is	10
45 My heart doth take.	22
62 My soule to God.	31
71 My Lord my God.	35
103 My soule giue laud.	53
104 My soule praise the	54
146 My soule praise thou.	78
N	
115 Not vnto vs.	62
124 Now Israel may.	70
O	
3 O Lord how are.	1
4 O God that art.	2
7 O Lord my God.	3
8 O God our Lord.	3
15 O Lord within thy.	6
17 O Lord giue eare.	6
18 O God my strength.	7
21 O Lord how ioyfull.	9
22 O God my God.	9
31 O Lord I put.	14
44 Our eares haue.	21

Psalme.	Folio.
51 O Lord con	35
55 O God giue	42
69 O Lord thou dost	50
63 O God my God	52
64 O Lord vnto my	53
70 O God to me take.	59
79 O Lord the Gentiles.	53
94 O Lord thou doest.	63
95 O come let vs.	69
98 O sing ye now.	61
102 O heare my prayer.	72
108 O God my heart.	72
117 O all ye nations.	72
118 O giue ye thanks.	73
123 O Lord that heauen.	75
129 Oft they now Israel	76
131 O Lord I am not	
133 O how happy a	
135 O praise the Lord.	
139 O Lord thou hast	
141 O Lord vpon thee.	
P	
38 Put me not to rebuke.	18
106 Praise ye the Lord.	57
136 Praise ye the Lord,	73
R	
61 Regard O Lord.	30
132 Remember Dauids.	72
S	
59 Send aide and saue.	29
69 Saue me O God.	34
96 Sing ye with.	51
125 Such as in God.	70
149 Sing ye vnto.	76
T	
1 The man is blest.	
14 There is no God,	
19 The heauens and	
23 The Lord is onely	

	Folio.
24 The earth is all.	11
27 The Lord is both.	12
28 Thou art O Lord.	12
32 The man is bleſt.	14
36 The wicked with.	17
41 The man is bleſt.	20
46 The Lord is our.	22
50 The mighty God.	24
50 The God of Gods	25
53 The fooliſh men.	27
57 Take pitty for thy.	29
65 Thy praiſe alone.	32
76 To all that now.	39
80 Thou Heard that.	42
85 Thou haſt beene.	45
87 That Citie ſhall.	46
89 To ſing the mercies.	46
90 Thou Lord haſt.	48
93 The Lord as King.	49
97 The Lord doth	51
99 The Lord doth raigne.	52
110 The Lord did ſay.	60
112 The man is bleſt.	61
125 Thoſe that do put.	70
138 Thee will I praiſe.	75
145 Thee will I laud.	77
V	
75 Vnto thee God,	38
W	
2 Why did the Gentiles?	1
9 With heart and mouth	3
10 What is the cauſe.	4
52 Why doſt thou.	27
74 Why art thou Lord.	38
With heart I doe.	61

Pſalme.	
114 When Iſrael by.	
126 When that the.	
137 When as we ſate.	
Y	
33 Ye righteous in.	
47 Ye people all in.	
58 Ye rulers which.	
113 Ye children which.	
150 Yeeld vnto God.	

Theſe follow after the Pſalmes.

Veni Creator.	
Venite exultemus.	
Te deum Laudamus.	
The Song of the three Children	
Benedictus Dominus.	
Magnificat anima.	
Nunc Dimittis	
Quicunque vult.	
The Lamentation of a Sinner.	
The humble ſute of a Sinner.	
The Lords prayer or Pater noſter	
The ten Commandements	
Attend my people and giue eare	
Our Father which in heauen art	
All my beliefe and confidence.	
Come holy ſpirit.	
Giue peace in theſe.	
Where righteouſneſſe doth ſay.	
O Lord in thee is all my truſt.	
The Lord be thanked.	
Preſerue vs Lord.	
Praiſe ye the Lord.	
Behold now giue.	
Alſo certaine godly prayers.	

FINIS.

"Miss E Jane Terry, Jany 11 46 Aylesbury Bucks." [3 3, Z 4.]